1852.

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June 12, Wednesday, - June 16.
June 26, Wednesday, - June 30.
July 10, Wednesday, - July 14.
July 24, Wednesday, - July 28.
August 7, Wednesday, - August 11.
August 21, Wednesday, - August 25.
September 4, Wednesday, - September 8.
September 18, Wednesday, - September 22.
October 2, Wednesday, - October 6.
October 16, Wednesday, - October 20.
October 30, Wednesday, - November 3.
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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In addition to the proper editorial corps, Rev. R. S. Storrs, Jr. (S.), Rev. George B. Cheever, D.D. (C.), Rev. Henry Ward Beecher (✻), and Mrs. Harriet E. Beecher Stowe (H. E. B. S.), are stated contributors.

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THE PRISON-HOSPITAL.

Sad scenes pass here in the Prison-Hospital, which few know of in the gay world around; and the look beyond is very hopeless,—we cannot easily understand how hopeless—to these outcast women.

A clergyman lately was visiting the various wards here, when he came to the bed of a young girl, with so sweet a child's face, but so utterly unhappy in its expression, that he could not refrain from stopping and saying a kind word. He found her attentive, and he spoke farther. He told her of the happiness of purity; of the love of Christ which might encircle her, as a father's love. He pictured scenes and friends that had been, and would not be any more. She wept. He drew out before her, in warmer language, the unspeakable happiness of feeling once more that she was respected, loved. Her past life must have been miserable beyond description—would she not change it? "Will you not go right again?" She was in an agony of tears, and gasped that "she would try!"

"You will leave here soon," said the clergyman, "and start on a new life; now resolve, promise before God, that it shall be a better life!"

In a low, choked voice, the sick girl said she would never live so any more; she would be a different woman. She was very sorry.

"You see," said the clergyman, as he turned away, to the doctor in attendance, "the most hardened of these poor creatures can be reached. There is an immortal soul saved."

"I am not so sure," replied the physician; "allow me to ask the girl a question or two."

"Jane! when you get down into the city, have you any acquaintances?"

"No, sir; I haven't."

"Do you know of any good, decent house, where you could board?"

"No; I don't."

"Do you know any place where you could get work? Can you support yourself in any way, at once?"

"No, sir; I don't know."

"Well, Jane, have you any money left?"

"No."

"Have you enough to pay your fare to the lower end of the city?"

"No."

"Well, what do you mean to do?"

"I don't know, indeed"; and the poor girl burst into tears again.

"You see," said the physician, as they walked away together, "it is not so easy a matter after all."

A benevolent gentleman of the city, without any pretensions to piety, came there soon after, and finding the hard case, left his ten dollars, to be used as the physicians should think best, for the prostitute.

Some of our readers well remember the account, a few months ago, in this journal, of one of these patients—a young woman who had been in better circumstances, with traces still of a noble beauty; one who had been cast off by her seducer, and then driven by her own pride and desperation into crime. The late facts in her history are striking, and are worth a brief narrative.

From the very first, she had gained, all her physicians tell me, a singular interest with those who attended her. Her disease was one of the most painful possible, yet she never in the extremest spasms uttered any conscious complaint or groan. There seemed an unflinching courage and heroism in her; or an indomitable purpose to bear, as of one perhaps who was making an atonement for wrong. They said you would have at first thought of her as passive or indifferent, so calm was all her appearance; but an occasional outburst of passionate feeling would disclose her nature. The physician of her ward, to whom she had become much attached, had occasion one day to reprove her for something. She received it with her usual indifference; but in coming back an hour afterwards, he found her in such an agony of tears and grief, as with her disease—a heart disease—added to the usual disorder, to endanger her life. She could be induced to say but little of her past life; and there was such a firmness and natural dignity in her, that few wished to ask her questions. One night, however, in her delirium, the agony of heart could not be held in. and she raved hour after hour of old scenes, of loved ones disgraced, of "*the mother she had killed*"! When sane again, she was the same quiet, uncomplaining, unmoved person.

There was nothing which pleased the physicians more in her, than her truthfulness. They could always depend on her, and on several occasions of difficulty in the ward, she confessed her own mistake or fault with perfect openness.

As she knew those attending her more intimately, she revealed more of her past life, of which it is not necessary here to speak, except to say that her sin seems to lie almost as much at the doors of harsh and injudicious friends as at her own. Her course in crime had been short, and to herself infinitely disgusting; and I suspect would have been gladly ended in the grave. To me, she said once, "I thought to revenge myself on others, and I have injured myself most"; and afterwards, "No one is to blame but myself; if I had not loved him better than myself, I should not have been here. Yes, and I love him still."

One night in a fearful paroxysm, Dr. O., who attended her, thought she was going to die, and said a few words to her of repentance and of the love of God. She was perfectly conscious. "What is repentance to me?" she replied bitterly. "It would be all folly. That God should love *me*?"

When she recovered from these spasms, she devoted herself to the other patients; and one night, entirely contrary to orders, sat up till morning, taking care of one of the nurses.

She gradually recovered, and at length, one day presented herself to the doctors for permission to leave. They remonstrated long with her; they showed her how, with her heart-disease, it would be impossible for her to do much sewing; that she was too delicate for hard work; and she would be forced to prostitution again in order to live. She understood it all, but she was determined to go. They offered her a place as nurse, which would at least support her. She refused. One of the doctors, who had treated her with great kindness, and on whom she had seemed to depend, now took her aside, and held a long and earnest conversation with her. He appealed to old feelings, spoke of parents and sisters; of the loving kindness of Christ which she was rejecting; of the Eternity which, with her complaint, might be so near; of the tremendous chances. It had no effect. Desperation seemed to be goading her on. The world had thrust her out, and she would defy the world.

He asked her if she believed those things true which he had been saying. "Yes, I do."

"How can you avoid thinking of them, then?"

"I shall myself forget them; I can stop the thoughts."

He then offered her money enough to support her some weeks, if she would go to the "*Home*," or look about for a place. She would make no promises.

He then put the money at her own disposal, and would leave it to her honor to use it. She would not accept it, and went off in the same proud, defiant way.

However, the kind words, so unusual to the ear of the prostitute, were not without fruit. She went to her old haunts in the city, and then, without passing a night there, directly to the "*Home*"; but there was again attacked by a paroxysm; and, as she was not a fit subject for the charge of this Institution, owing to her weakness, she requested to be sent back again to the Prison-Hospital. Under the care of these kind, Christian men, the long steeled heart seemed to soften again; there were some in the cold, proud world who cared for the outcast woman. She seemed inclined to accept a respectable place in the building as nurse, and to spend there the few and bitter days left to her. It was hoped, too, more and more, that the gentle words of the Bible might find a lodgment in her heart; and that the Love of Him who had so tenderly taken up the repentant prostitute and adulteress, might reach even her. At length, in one of the changes of her disease, she became suddenly worse, and her physician thought she could live but few days. It seemed to him now, that a word from the childhood friends—a sight of the old home faces, and the gentle affection of sisters or brothers—might even yet bring back the prodigal. Love was the only thing, he thought, which could soften the embittered and despairing heart. She had always before steadily refused to let her friends see her condition, and now it was only with difficulty that she consented. The letter was sent to her family—a respectable New England family. In the mean time, her sickness took another turn and she became suddenly better; perhaps the near prospect of forgiveness and affection again, after this long, bitter time of disgrace and hopelessness, cheered her.

The letter at length, after some weeks' delay, came, and was shown to her. It said, that her family were willing to take her back, but that she must not think of concealing her bad deeds from them; they knew of them, more than she suspected; that she had brought shame and disgrace enough upon them; still that they would bear the burden of her, &c. In fine, a cold, proper, decent letter, which would sting her to her very soul.

She said little in regard to it, but in a few days presented herself, and abruptly demanded leave of departure. They attempted to dissuade her. She was inflexible. They pictured the sure life of sin and pain, and the quick and disgraceful death which must await her, if she went out in this way. Yes, she knew it: she knew that she was going to death and ruin; she did not care!

And the proud woman, with these unspeakable pangs gnawing at her heart, hopeless, disgusted at the very life she was entering upon, went out, to throw herself into that fearful vortex of crime, whirling forever through New York. She is still in some of the city brothels, and though efforts will be made to rescue her, there are few hopes.

Nothing in language can convey to others the impression which this woman's history made on me. Of all the memories of my life, if I should ever need one to recall me to the tremendous facts about me, it would be the picture of that fine, womanly face in the darkened chamber of the Syphilitic Hospital—the features made to express a touching tenderness, and the full love of woman, now set or writhed with the uncomplaining, unhoping pain—covering a nature which God had framed to be of the noblest, acute in sensibilities, self-commanding over pain and suffering, fearless, indomitable, with affections inexhaustible—now perverted, soured, given up to Pride and Hate and Despair.

I cannot close, without expressing my respect and esteem for the physicians whom I have had the pleasure of meeting in this Prison-Hospital; earnest, Christian men, who deal kindly with the outcasts thrown under their care, and who acknowledge and act under the duty of ministering to the minds as well as the bodies of these miserable women. Of all persons, the one most capable of influencing the heart of an abandoned man or woman is the physician. With him religious words are not professional. The sick one generally confides in him, depends on him; and he can adapt his influence to the state of the body, as no other can. It has often seemed to me the world needed a body of Christian physicians, quite as much as of Christian ministers. Especially is this true of New York.

Oh that a company of missionary-physicians might at length be found, to go about here in the cellars and lanes of the poor; to teach the laws of health; to drop words of Christian love and kindness, which shall not be thought professional, or paid for, or mere words of duty; to instruct the community how sickness springs in these low haunts and how it can be removed; and to prove, from the laws of science as well as the instructions of the Bible, how closely the well-being of the highest is bound up with that of the lowest.

The world will never advance to that state of which the good have dreamed in all ages, until the idea is thoroughly spread, that no one useful business or profession is more a "divine profession" than any other; that all which truly aids Humanity in love to Him, is equally His service.

C. L.

'UNCLE TOM'S CABIN' IN ENGLAND.

BY OUR ENGLISH CORRESPONDENT.

The greatest English fact is the circulation of *Uncle Tom's Cabin*, and this is written without hesitation, although at this hour the word is passing from one to another through broad England, that '*the Duke of Wellington is dead*'; that, indeed, is a great fact, prompting reflection and suggesting a thousand things; but "princes and lords may flourish or may fade,"—the dead must bury their dead, and we have to deal with a living fact, and with imperishable truths, having a wider scope, and more lasting influences, than all the victories of Wellington, from Assaye to Waterloo. The circulation of Uncle Tom is incredible, and the press has been unable to meet the growing demand of the public. The means of its diffusion, too, are very noticeable. The ordinary booksellers have not been the chief agents in the work. At nearly all of the English railway stations there are now book-stands, some of them quite elegant little shops, and "the literature of the Rail" is now among the most remarkable of our social phenomena. Glancing over the book-stall at Reading, in Berkshire, I observed a new face, remarkable for its deep orange-colored complexion; looking closer I discovered it was the long-desired *Uncle Tom*, which the booksellers at home had not yet recognised. I learned that "a great many had been sold" at that station, and a new supply had just been received. Inquiring a few days later of a gentleman if he had seen the book, I was informed that three members of his family coming home for a visit had each brought a copy. Another traveler replied to the same question,—No, but I left three gentlemen in the carriage, each with a copy. In the most secluded part of the Isle of Wight, I last Lord's day evening observed a lady and gentleman walking in company with Uncle Tom. On the pier at Ryde, it was being studied; on board the little swift steamers I observed eyes withdrawn from the lovely shores of the island, and from the naval magnificence of Spithead, and fixed upon the humble 'Cabin.' I know of a copy put aside by the tender-hearted lady of a village curate, as unreadable,—as too tragical and terrible in its revelations, too penetrating in its pathos to be read. It is the universal book. Circumstances have not permitted the writer to collect the notices of the press, but the reception of the book, the strong interest which it has excited, its hold upon the mind of thousands of readers, supersedes the critic and attests beyond dispute the genius and the artistic power of the author. There is one consideration which appears to have escaped notice both here and in the United States, one which the present writer cannot contemplate without emotions of thankfulness and gratitude:—it is *not* that the infamous and degrading Fugitive-Slave law has by a kind of moral compensation elicited the antagonistic influence of Uncle Tom,—neither is it the certainty that the obvious ultimate aims of the author must be accomplished in elevating the northern mind from its subserviency and degradation, and carrying conviction even into the southern mind. Nor, besides this, is it, that to hundreds of thousands of English minds the negro will speak for himself, not by missionary or by fugitive lecturer, but in his own tongue, and out of the depths of slavery, to the heart of humanity. But it is to something more and apart from this that we refer.—*To thousands here who from social circumstances and a strange church system,—to thousands of others who may be willingly ignorant, and desire not the knowledge of the truth,* Uncle Tom is presenting the simple evangelical truth of the Gospel, and exhibiting living Christianity, unencumbered with ritualism, uncorrupted by priestcraft. The Word of God is honored; its power to enlighten, comfort and sustain is embodied, and as it were demonstrated. When the soil of the human heart has been stirred, and the fountain of tears unsealed, then has the author, whether consciously and as an artist or not, dropped in the precious seed of the Kingdom.

And for this we give thanks to the Author and Giver of all good; and in this let the writer of Uncle Tom rejoice before Him.

The Christian man in England must feel this strongly. We glory in our literature, the literature of the past and of the present; we tell of a million sterling a year here paid by the people for periodical literature, newspapers excluded; we are complacent in the improved tone, as well as in the unexampled diffusion of literature. But how will the facts stand if the religious test be applied? Is it not true that the writings of the most popular and admired writers of the day, those of the Dickens and Chambers school, are pervaded with the anti-evangelical spirit, and that, at best, their religion is a not wholly tolerant Deism? It is so. In truth, is there any single household book, any book which is part of the universal national life, in which naturally and distinctively simple evangelical truth is blended, and by the power of consecrated genius, presented to the mind? In the long interval from De Foe and Crusoe to Uncle Tom, has any pillar of light been erected in the great morass of general literature?

Can any enlightened Christian man, thoroughly acquainted with English general literature, venture to suggest 'Addison,' 'Richardson,' 'Johnson,' or point to any record or memorial; and if not to these to whom can they?

This truly glorious and exceptional peculiarity in "Uncle Tom" explains to the present writer what has surprised and puzzled many in a professed review and criticism in the *Times*. That journal of Sept. 3d devoted three and a half of its columns to Uncle Tom's Cabin. This of itself is unwonted homage to genius. Moreover the critic agrees in the general verdict: Mrs. Stowe's production is striking and meritorious; the lady has great skill in the delineation of character; her hand is vigorous and firm, her mastery over human feeling is unquestionable, and her humorous efforts are unimpeachable; the critic knows of no book in which the negro character finds such successful interpretation, and appears so life-like and so fresh. But notwithstanding all this, and more, the tendency and the ethics of the work are strongly objected to; it argues that the very readiest way to rivet the fetters of slavery in these critical times is to direct against all slaveholders in America the opprobrium and detestation which such works as *Uncle Tom's Cabin* are sure to excite. But this is the minor objection; the critic is shocked by the ethics of the work, and accounts the moral transformations described as effected by the influence of Tom to be "monstrous."

In order to give a color to these representations the critic suppresses, exaggerates, and misrepresents to a degree which is indeed monstrous; and as the *Times* is not pro-slavery the tone of the review would be altogether unaccountable were it not for the religious or irreligious animus of the chief of the literary corps of the leading journal. The critic cannot believe in the power of religion as exhibited in the character of Uncle Tom; and because Mrs. Stowe has presented one negro as an example of faith and patience in suffering, the disengenuous critic assumes that he is presented as a type of the negro race, and with the idea of establishing the superiority of the African nature over that of the Anglo-Saxon and of every other known race! Of Topsy—'one of the best sketches in the book'—it is said that "without time to remove from her soul the rubbish accumulated there from her birth and to prepare her mind for the reception of the most practical truths, before—*without any sufficient reason*—'a ray of real belief, a ray of heavenly love, penetrates the darkness of her heathen soul' and enables her in due time to accept the responsible appointment of missionary to a station in Africa"—to the critic there is no kind-hearted St. Clare, no patient and humane Ophelia, no Eva, irresistible in her heavenly tenderness and love, acting upon Topsy; or else these combined influences are 'not sufficient' to prepare the mind of the little heathen to receive a ray of real belief. Tom's patience in his great agony is distorted in like manner; he is described as quietly informing Cassy that a chapter in the Bible is better than drink; this it is said is the language of well fed and comfortably housed hypocrisy, and not that of true piety in its hours of agony. The breaking up of the long, dark winter of despair of Cassy, and her yielding to Christian influences, is described as "monstrous." The reader, says the critic, has felt "that it will take years to restore human tenderness to that bruised soul, to say nothing of belief in Heaven and its solemn and mysterious promises." According to this theologian there must be a purgatory on earth for sinners—a long preparatory process ere they can receive the Gospel. This monstrous instance is accounted to be outdone by another—the influence of the dying exhortations and prayers of Tom upon Sambo and Quimbo. These descriptions of the power of living and greatly suffering Christianity, and of the words which are spirit and life, the reviewer accounts to be "absolute and audacious trash"; and adds, "that it would be blasphemy to believe in such revelations." We may not say of the once vile, "and such were some of you." It is farther charged, as an error almost as fatal, that Mrs. Stowe has disfigured her whites with the very blackest black; but the critic does not venture to give an example, though he himself does blacken Mr. Shelby, and describes him as being obliged to part with Tom *and* Eliza. There is the farther disingenuousness, that the reviewer, while suggesting, by inference, that Mrs. Stowe holds opinions which are not put forth by her, oracularly proclaims ideas which it has been the obvious purpose of Mrs. Stowe to disseminate. The Fugitive-Slave law, making the citizens of free states men hunters, is the measure of the degradation and subserviency of the North; and yet as if the reverse were the actual state of things, the *Times* says,—"Let the attempt be made imperiously and violently to dictate to the South, and from that hour the Union is at an end." Mrs. Stowe asks for preparation, nay first for the practical recognition of the evil. The *Times* pleads, that "the difficulty of slavery cannot be forcibly removed without instant anarchy," and by the worst form of suggestive falsehood asks, "Would Mrs. Stowe have liberty proclaimed thoughout the states at the present moment?"

As if Mrs. Stowe had not presented, in the case of Ophelia, an example of the northern character, and of the feeling in respect to color in the North; as if St. Clare had not been made to express with the keenest point the argument of the southerner on this subject; as if the demand had not been made, whether the northern people would receive, and civilize, and Christianize emancipated slaves, the critic says, "Let it be borne in mind that instinctive and openly proclaimed physical disgust and abhorrence of the negro race is not peculiar to the South"; and then examples are given of the insults to which even "white complected," free, native Americans are subjected in the free North.

This must suffice to show the tenor of this clever and ingenious, but disingenuous and dishonest review.

But, as it has been intimated, this strange effusion does not originate in a pro-slavery animus, but in the portentous and infatuated, and almost malignant anti-evangelical spirit of a Romanized Anglo-Catholic writer. It is the evangelical spirit of Uncle Tom which offends. Tom, and his creator, are 'Bibliolaters,' and as such are to be treated without justice or mercy; they are out of the pale of either. The present writer would not pronounce positively in this case, were it not that he has seen for years, and wondered at, the bitterness and violence, the utter unscrupulousness with which the literary warfare has been carried on against simple evangelical truth by the men of the Oxford or Anglo-Catholic school—chief among these the brother-in-law of the perverter and pervert Dr. Newman, who was some time editor of the notorious *British Critic*, and who is now chief of the literary staff of the *Times*. It was a sin against the Church, against priests and their efficacious sacraments, to make one not in "holy orders"—to make a mere negro a living epistle, a teacher of the truth of Christ in word and in action, and as such the instrument of the conversion of sinners unto God. This to the Roman Catholic, and to the Anglo-Catholic, is an unpardonable sin; and it is a lamentable truth that in these men works the same spirit which animated inquisitors in the day of their power and cruelty.

THE EARL OF CARLISLE AND UNCLE TOM.

The Earl of Carlisle, who as Lord Morpeth is numbered amongst Englishmen the most friendly to the United States, and whose truly benevolent and Christian spirit reflects honor on his order, has addressed a short letter to Mr. Edward Baines, the accomplished editor of the *Leeds Mercury*, a paper which stands at the head of the country press. It will be seen that the noble lord had the review of the *Times* in his mind, and was in part prompted by it to write:—

Naworth Castle, Sept. 6.

My Dear Mr. Baines:—I write a line to thank you, as privately or as publicly as you think fittest, for your admirable comment upon an admirable book, "Uncle Tom's Cabin." It gave me the more special pleasure, from having been somewhat disheartened and disappointed *in other quarters*. There are, however, very few subjects, I will not say there are none, upon which I have not found that our sympathies flow in common. With respect to the work in question, its genius—its—thos, its humor, must sufficiently commend themselves to its nearly unparalleled number of readers; I feel that I have seen and known enough to convince my own mind equally of its general fairness, fidelity, and truth.

Very faithfully yours,

Carlisle.

Editions of the book are rapidly multiplying. Of the sixpenny edition it is said that 5,000 copies are now issued daily. The orange-colored railway edition is a 12mo of 320 pages, in boards, price one shilling, and on the cover is an engraving of the interior of the cabin, as described in the fourth chapter. There is a preface to this edition written with strong feeling, but it is too rhetorical, and instead of calm strength there is something of distortion. The more costly edition, in which it is believed Mrs. Stowe has some interest, is said to have a good sale.

Agricola.

PROCEEDINGS OF THE CONGREGATIONAL CONVENTION.

CONCLUDED.

THE DEBATE ON SLAVERY.

Thursday Afternoon, Oct. 7.

Dr. Peters made the report from the committee to whom was referred the resolution relating to the system and operations of the Am. Home Missionary Society.

He said the committee were unanimous in regard to a portion of their report, and divided upon the remainder. The portion in respect to which they agreed was as follows:

REPORT ON THE OPERATIONS OF THE AMERICAN HOME MISSIONARY SOCIETY.

Your committee are unanimous in their approbation of the voluntary and unsectarian character of the American Home Missionary Society, and in the wisdom and efficiency with which its affairs have been conducted.

On the subject of the society's relation to the Presbyterian and Congregational systems of Church Polity, your committee are of opinion that any disruption of present relations is unadvisable.

This committee express their belief that this society has executed its trust toward both Congregational and Presbyterian churches with impartiality; and that any complaints on this head will be found to result from local interests, and not from the administrative policy of the society.

On the subject of giving aid to slaveholding churches the majority report the following:

MISSIONS TO SLAVEHOLDERS.

On the subject of aid to slaveholding churches, the committee present the following:

Believing that those who, for their own advantage hold and use their fellow-men as slaves, violate a cardinal principle of true religion, and ought not to be received into Christian churches, it is our opinion that churches which recognize such slaveholders as worthy of membership, ought not to receive aid from the American Home Missionary Society; and, therefore, in dispensing the funds with which it is entrusted by the Christian public, it should give aid to such churches only as refuse such recognition.

The committee consisted of fifteen members, nine of whom presented the foregoing report, and six approved of the following form, and recommended it as a substitute:

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding states, in the support of such ministers only as shall endeavor, with simplicity of purpose, and with a wise discretion in their ministry, so to preach the Gospel, and commend it to the hearts and consciences of men, that, with the blessing of God, it shall have its full effect in mitigating the oppressions of slavery, and leading to its ultimate abolition.

Dr. Peters said those were the reports, and if they were accepted he would make some remarks upon the minority report.

The reports were accepted.

Dr. Peters then moved the adoption of the report of the minority, and said: The subject referred to the Committee was that of giving aid to churches in slave-holding states. I object to that report of the majority because its title is a misnomer, in speaking of "slave-holding churches." Then I object to the report itself. It first contains a declaration of faith on the subject of slavery which I think we are not called on to make in this assembly, and I think that it is undignified and out of place to be made here. "Believing that those who hold their fellow-men as slaves violate a cardinal principle of true religion and ought not to be received into Christian churches," &c. I think that declaration is uncongregational, and that it is inconsistent for this assembly to go into the interior of Christian churches and say on what conditions persons shall be received. We are not competent to act on that subject. There is no call for the expression of our views.

Again, it is stated, that "it is our opinion that churches which recognize slaveholders as worthy of membership ought not to receive aid from the American Home Missionary Society." The ground of granting or withholding aid should be, the character of the minister whom you propose to send, and not the character of the churches. The opinion of some of the members of the Committee was that ministers should not go to these churches. That is, the church must be converted from the worst of all its sins—in the reasoning of these gentlemen—before you send them the Gospel. And then the H. M. Society should give aid to such churches only as refuse the recognition of slaveholders as members. That must all be done in slaveholding states before you send them the Gospel.

Then, the subject of Home Missionary operations was not referred to us. But in this majority report, the Home Missionary Society is brought in, and this advice is given to that Society. Now I suppose this is uncalled for. For these reasons, I thought it would be better, certainly more in accordance with my own views, and, I suppose, the views of the great majority of our Congregational churches and ministers, to leave the propriety of sending the Gospel to, or withholding it from, slaveholding states, not upon the character of the churches at all—for the more sinful the more need they have of the Gospel—but to base it upon the character of the ministers only. And inasmuch as it is said there are ministers within the slaveholding states that do advocate slavery as a biblical system, and therefore sustain it, I am willing to say, and that churches should say, and that we should give our advice as follows: [See the Resolution above.]

When I went into that Committee I thought it was doubtful whether I would say anything on the subject of slavery. I knew that it was an agitating topic, and irritating, especially in its connection with ecclesiastical order and political bodies, and I thought I would avoid it if it might be done. But I found the Committee was composed of gentlemen who had been, many of them, forward in discussing the slavery question in its various forms, and I found that those from the West thought that the West would not be satisfied unless we said something on this subject. I therefore was drawn from my determination in part, and willing to yield my own views as far as I could. When our western brethren wish us to say so much, that the world may know that we are not pro-slavery men, and that when we are said to be such in abolition papers and speeches we are slandered, we say we think it would not be worth while to send a minister to support slavery or give it countenance. There are two ways of letting our light shine. One is to light a candle and put it on a candle-stick, and let it light everything in the room, and burn only the material of which it is composed. Another is to light torches and firebrands, and throw them broad-cast through the country, as if we were in sport. I differ from any member of the Committee as to the course to be pursued with regard to the evil of slavery. I differ with members of the Committee who have left the H. M. Society, and refuse to aid it because it gives aid to churches in slaveholding states. I hold that the cardinal principles upon which we have acted hitherto, of aiding ministers in good standing in their own communion, without going into the inquiry as to the mode of discipline of the bodies with which they were connected, whether they are Congregational or Presbyterian, or going into the question of the rule of government which would exclude any man who ever sold intoxicating drinks, are sufficient. So with regard to slavery. We send a minister to preach the Gospel, and we intend to destroy slavery in the end, but we do not wait for slavery to be destroyed before we commence. We go and preach the Gospel in the face of slavery. This is in accordance with our policy from the beginning. This is the only Congregational and only Christian policy, in my opinion.

I will only add that I wish the members of the Convention may meet this subject with

Association before they decided to propose this Convention. The fact that this subject was one principal one discussed in the Association at the time when the committee was appointed to issue the Call, does not show at all that the Convention was called mainly on account of this. That was hardly more than an accidental coincidence. The existence of this body is a fact that has grown up out of many roots; though that happened to be the one about which the Association was principally digging just at that juncture.

And now, as I have said a word that seemed needful on this matter, may I be permitted to add a few words on the general subject before us? It seems to me that we may have some *unnecessary* heats of feeling, here: that we do all agree, more nearly than we think. Either of the Reports is good, and will do good. I will begin with the minority Report: indeed, I will not read the others, for they, as you know, take stronger ground than this on the matter of Slavery. But I am bound to say of this, that after carefully reading it it seems to me to express good, Christian ground, on this subject of aid to churches containing slaveholders, and I am quite willing to have it go as the voice of this Convention. I will read it:

[Mr. S. read the Resolution.]

Now I do not say that this says all that it might say, and yet speak truthfully. I do not say that it says all that I should like to have it say, if only my views were to be consulted about it. But I do say that so far as it goes it speaks the Truth. It speaks Anti-Slavery Truth. The Gospel *will* remove error and wrong, where it is faithfully preached; and Missionary aid *should* be given *only* to such ministers as will faithfully and wisely preach it, for the accomplishment of this end. Undoubtedly we may go a great deal further than this if we choose, and if we are all agreed, and yet keep within the limits of justness. We may build out our piers into the rushing current of prejudice and error on this subject, a great way beyond this resolution. But why should we try to do it?—when we cannot do it unanimously; and when so far as we have built this, in this Report, it is firm, solid, durable, and has deep water enough before and all around it to float the largest Christian enterprise. For one, Sir, I must say, this Report seems to me to have been undervalued, in respect to its Anti-Slavery character. It is thoroughly true and good; so far as it goes.

Then again, Sir, I am constrained to think that this Report states the true ground, and the other does *not*, in regard to the bestowment of Missionary aid. That aid is given to the *minister*, not to the *church*. It is to enable him to preach the Gospel; not to enable the church to get rich, or to build itself larger and more splendid edifices. And it is therefore to the character of the MAN, that the Society is to look, in appropriating its aid. Whomsoever God has called to the kingdom of his Son, and to the work of his ministry, by the regenerating, enlightening and quickening influences of the Holy Spirit, HIM I ought to own; the churches and their Societies ought to own and accept him, and to aid as he needs it. We cannot be absolved from this obligation. It is because of this obligation that missionary Societies exist and are sustained. Wheresoever any man has Christ within him, *his* wisdom, righteousness, and his Hope of glory—and wheresoever he is endeavouring, with his whole heart and mind, in the devotion of his life, to carry to men the knowledge of this Christ, to make them Sharers in this redemption—I have no right to withhold from him my aid; my sympathies, my prayers, and my pecuniary contributions. I am bound, on the other hand, to give them all to him. And I never can say—in even that poor measure in which any mortal man may say it after Christ—I *never* can say, when Death comes to me, and I look back upon Life and the mission with which God has entrusted me in it, "it is finished"—if I fail to do this.

And, Sir, I think we should be extremely cautious how we limit the scope of this missionary aid. Of course we should not so extend it, as to establish error or wrong-doing by our charities. But I think we should look upon differences of view on this very subject of Slavery with a great deal of forbearance; perhaps, I may say, with a pretty broad latitude of indulgence. Why, Sir, there have been times in my experience, and not long ago, either—when I could not for the life of me find it in my heart to say that I esteemed as Christian brethren ministers, my neighbors, perhaps some of them in this house, for their views on this very matter of American Slavery. They have seemed to me to preach a doctrine most thoroughly anti-Christian; a doctrine from which my whole nature recoils, to its inmost depths. And yet if these men had applied to me for aid in preaching the Gospel—should I have been justified in withholding it from them? *Not* so long as I had confidence in their Christian character, and in their capacity to preach. They may be greatly in error on this subject. To my mind they are so; greatly and fearfully. But I could not withhold from even them my aid, so long as I was satisfied that they preached in substance, and with desire to bless men, the Gospel of the Master. Of course it will be a question, and a grave one, how far a man may go in ministering to a church that has slaveholders in it, and retain our confidence in his wisdom and zeal, and his single-hearted devotion to the Master. That is a question for the Societies who sustain him to answer in its time. But *so long as* they respect and love him as a Christian minister, they are bound to assist him so far as he needs it.

I will add, too, that it seems to me that now more than at any other time it becomes us to be united and most efficiently united, in this work of Home Missions. Now when God is pouring the heathen *upon* us—is about to bring them from the shores of the Pacific over to our eastern Slope, to live in our very households and families—and when the population of our country is increasing and spreading with such unexampled rapidity—when it is sweeping out on every side with the speed of Steam, and I had almost said of the electric force—now, more than ever, we ought to labor, together and most vigorously, to evangelize our Land. We should carry abroad the Gospel, *wherever* we can get place for it. We owe it to the country which God has given us; so rich, and vast, and populous, as it shall be. We owe it to the world; over whose affairs, and for whose good, this country is to be so grandly and permanently influential. I feel, in every fibre of my being, that now it becomes us with new, unfainting, redoubled zeal, to plant the Gospel everywhere in this country; to plant it, and to maintain it, by the presence of the Preacher. We send the word of God in the Bible, everywhere; to Slave-States, as to Free. Why not the Minister, then? Who is to be the living, *breathing*, Word of God; who is so, just so far as he feels and expresses the Spirit of his Master. Put him wherever men will receive and hear him, I say; without waiting till they are rid of their worse forms of Sin. Put him there, and keep him there, so long as you are satisfied of his Christian character—and so long as they will let him remain. If he cannot do all the good we wish, let us be grateful for the good he can do. The Gospel is a light: and wherever it is placed, it will enlighten at least partially the surrounding darkness. And our aim must be to increase and multiply such centres of light, till the Land is full of their clear illumination.

For these reasons, I, for one, am in favor of the Minority Report. I hope we shall take no action in this body, that will not be unanimous and hearty; no action that will be divisive, and put us apart from each other, in regard to this great work of Christian philanthropy. Except for the strength of my convictions on this subject, I would not have spoken, but have left it to others to speak more ably in this Presence. But I do feel, deeply, strongly, *vitally*, that we ought as Christian men to be agreed in this matter. And while, as an Anti-Slavery man, I might amend the Ministry Report to suit my views more perfectly, I am sure that so far as it goes it states and maintains good, stable, Anti-Slavery ground, in regard to the bestowment of Missionary aid. That aid is given to the *minister*, not to the *church*. It is to enable him to preach the Gospel; not to enable the church to get rich, or to build itself larger and more splendid edifices. And it is therefore to the character of the MAN, that the Society is to look, in appropriating its aid. Whomsoever God has called to the kingdom of his Son, and to the work of his ministry, by the regenerating, enlightening and quickening influences of the Holy Spirit, HIM I ought to own; the churches and their Societies ought to own and accept him, and to aid as he needs it. We cannot be absolved from this obligation. It is because of this obligation that missionary Societies exist and are sustained. Wheresoever any man has Christ within him, *his* wisdom, righteousness, and his Hope of glory—and wheresoever he is endeavouring, with his whole heart and mind, in the devotion of his life, to carry to men the knowledge of this Christ, to make them Sharers in this redemption—I have no right to withhold from him my aid; my sympathies, my prayers, and my pecuniary contributions. I am bound, on the other hand, to give them all to him. And I never can say—in even that poor measure in which any mortal man may say it after Christ—I *never* can say, when Death comes to me, and I look back upon Life and the mission with which God has entrusted me in it, "it is finished"—if I fail to do this.

Rev. Mr. Blanchard said that though he did say, in the hurry of speaking, that this subject was the principal occasion of calling the convention, he afterwards corrected it, and said it was one of the principal reasons for calling it.

After some further discussion, the whole subject was re-committed, to be presented to the convention again to-morrow morning.

THURSDAY EVENING.

The Sacrament of the Lord's Supper was partaken in the Congregational Church, the members of the Convention uniting by invitation. It was a season of great interest, and all the exercises were highly appropriate and edifying.

After the Communion, the President called the Convention to order, when Dr. Peters reported that the Committee on Home Missions had come to a unanimous and cordial agreement on the question that had been referred back to them. The report was read, and was at once unanimously adopted, without debate, as follows:—

THE CONCLUSION ON SLAVERY.

On the subject of aid to churches in the slaveholding states, the committee present the following resolution:

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding states, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel principles, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, "depart out of that city."

So happy a result of a discussion, from which many had anticipated evil, called forth at once a devout expression of gratitude from the Convention, which closed the labors of the day.

DECLARATION OF CONGREGATIONAL PRINCIPLES.

On Friday morning, after the adoption of the series of miscellaneous resolutions which we published last week, Dr. Bacon introduced the following paper, which he called upon the author, Rev. Dr. Allen, of Massachusetts, to read.

1. A *Congregational church* is a company of believers, such as may commonly meet in one place, united by covenant in one body for their edification and the advancement of the kingdom of Christ.

2. Every such church has the right to choose its own officers, and is *independent* in its authority and government, of every other church and of all other men and bodies of men.

3. As all the power of discipline is given by Jesus Christ to each church, no church has the right to throw off this trust and to transfer and commit it to a session, vestry, council, presbytery, synod, assembly, or bench of men, or to an individual man of whatever name.

4. A minister—agreeably to the Cambridge Platform of 1648 and the practice of the Pilgrim fathers of New England—should be a member of the church of which he is pastor; and is subject to the discipline of that church. In this church is his usual, proper field of labor.

5. We believe that *Councils* or *Synods* may, on various occasions, prove useful by way of instruction, counsel and advice.

6. A difference of judgment as to church government, we think, should not prevent our brotherly fellowship with those who prefer a system different from ours, provided we regard them as Christians; for we hold, with Robert Hall, that "no man or body of men has a right to make that a condition of communion which is not in the New Testament made a condition of salvation."

The president, Dr. Dwight, suggested that the paper read by Dr. Allen involved questions concerning which there was a difference of opinion among the ministers of Congregational churches. It was particularly a matter of controversy, whether a minister should be a member of the church of which he is the pastor. We had not time to consider these subjects. We cannot form ourselves into a kind of Westminster Assembly to draw up a confession. He hoped, therefore, the subject would be withdrawn.

Dr. Allen, in answer, said, that he did not wish to enter into any debate, nor did he expect any objection to the paper. He had presented only articles, on which, he supposed, all Congregationalists, receiving the Cambridge Platform, were agreed. Even if it were questionable whether a minister ought to be a member of his church, the other articles might all be comprised in the one article of the independence of every individual church of all exterior authority and jurisdiction. In this he had thought all Congregationalists, outnumbering every other governmental body of Christians in our country,* were settled in judgment: and this distinguishing principle he wished this Convention would assert, that the world might know what was their bond of union.

On motion of President Blanchard, the paper was voted to be laid on the table.

* Dr. Baird has estimated the Congregationalists, including the Baptists, at 6200 ministers and a population of 5,000,000; and the Presbyterians at 4400 ministers and a population of 4,500,000.

The Independent.

NEW YORK, THURSDAY, OCT. 21.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

PROCEEDINGS OF THE CONVENTION.

The Publishing Committee will publish the official proceedings as recorded by the Secretaries, together with the sermon of Dr. Hawes, as ordered by the Convention, in a pamphlet, 2,000 copies. The matter is already in type, making 52 pages, and will be issued as soon as the necessary corrections are completed—doubtless some day next week. Copies will be sent by mail to all the members of the Convention, and to others as ordered. Another edition will then be published, containing the same matter, together with an appendix of about the same number of pages, of reports of the leading debates—

1. On the relations of Western Congregationalists.
2. On the $50,000 Fund.
3. On the Plan of Union.
4. On Home Missions and Slavery.
5. Concluding Addresses.

The price of the latter is fixed at 10 cents per copy.

Orders should be addressed to the Publisher of *The Independent*.

CALLING NAMES.

There is much efficacy sometimes in attaching an odious or unpopular name to those whose influence we would resist or whose reputation we would impair. The name may have no definite meaning in the popular mind—it may be a name with which the people are not at all familiar, and which therefore cannot be said to be strictly unpopular; but even in such cases, a hard name may be very effectual as a stigma, if uttered with a suitable tone and emphasis. It often happens that such "calling names" is far more convenient in controversy than any other argument.

Everybody has heard of the two reasons which a Dutchman of the last age, somewhere on the banks of the Mohawk, offered for giving his vote against Dewitt Clinton—that eminent statesman being then a candidate for the office of governor. "He digged a big ditch right through my farm; and besides, he is a *Clintonian*." The honest Dutchman had no very definite idea of what was meant by "Clintonian" in the party slang of the day; but he felt that when he had so stigmatized a man whom he disliked, he had given the best of all reasons for voting against him.

There is a story, got quite so ancient, about a New England pastor who, at his ordination, was examined at great length by the Council not without some suspicious evidence of familiarity with such writers as Coleridge, Theodore, and visiting from house to house to make himself acquainted with his flock, he called upon a good lady who evidently had some burthen on her mind in regard to her new pastor. She expressed her personal satisfaction with his ministrations. She had been instructed and edified by his sermons; "but oh," said she to him, with a look of pain and fear, "they do say that you agree with Mr. *Leander*." Somebody, zealous for the truth, had undertaken to stigmatize that young pastor, and so to impair his influence with his people. The name of the saintly Neander had been used in connection with his name, as a term of reproach; and that good lady, without knowing what was meant by it or even what it was, had been convinced by the tone and emphasis with which it was uttered, that there was some dreadful meaning in it.

This kind of logic is much used in theological and ecclesiastical controversies. Call your adversary a Pelagian, and unless he retorts upon you by calling you something worse, and something that sticks better, his arguments are all answered. Call him an Antinomian or a Fatalist: and many who do not know the difference between antinominanism and antimony, will believe that he denies some essential principle of the Christian faith. Call him a Neologist or a Rationalist—call him a Swedenborgian or a Millenarian—call him a Mystic or a Campbellite; and, ten to one, he can make no answer that will relieve him of the stigma. Make some ingenious quotations, showing that on a certain point he seems to agree with William Law or Jacob Behmen, with Spinoza or Crisp, with Thomas Aquinas or George Fox, with Count Zinzendorf or "Mr. Leander," and perhaps you will have put him into a completely helpless condition. It is a very easy way of arguing; it requires no depth of thought, and no great reach of learning.

Some of our Anti-slavery friends have done great execution by the word "Pro-slavery." *Anti*-slavery, as they understand it, has a certain definite meaning. The American Anti-slavery Society is an intelligible thing; its doctrines, its measures, its plans are all intelligible. The American and Foreign Anti-slavery Society, both where it agrees with the former and where it differs, is also an intelligible thing. Opposition to slavery—an earnest and active desire for the removal of that great wickedness from our country and from the world, characterizes the Anti-Slavery Societies and their adherents. All others are easily put into one class. That they are not Anti-slavery is evident; and if they are not Anti-slavery, what are they? To call a man "Pro-slavery" is a very easy way of answering his arguments, and of holding him up to public odium. We cannot doubt that great injustice is sometimes done to good men by stigmatizing them with the name "Pro-slavery," when it means no more than that they do not co-operate with the Anti-slavery Societies.

On the other hand, it has become, of late, a common trick with writers in a certain class of journals—religious and secular—to stigmatize those whom they dislike, or against whom they happen to have a grudge, by calling them "Abolitionists." This name is supposed, just now, to be very dreadful—sufficiently so to be the death of any man, woman, book or journal, that can be so branded. At the same time, it is exceedingly convenient for purposes of malice and deception. In all the free states, there are very few men worthy of any respect for their intelligence and moral principle, who are not Abolitionists in the true and obvious meaning of the word. There is hardly a minister of the Gospel or a professedly Christian man, out of the slaveholding states, who would be willing to acknowledge himself *not* an Abolitionist in that sense of the word—the only legitimate sense of it when it is used in reference to slavery. But wherever the institution of slavery exists by law, and is sustained and cherished by public sentiment, an Abolitionist—not in any limited or technical sense of the word, but in the wide and legitimate sense—is an object of aversion, of fear, of hate; and if he dares to speak what he thinks, he is liable, not to legal penalties merely, but to the utmost atrocities of popular violence. Thus it has come to pass that even in the free states, leaders of political parties, with multitudes of those whom they contrive to manage, look with dislike upon the men who speak out that feeling and conviction in regard to slavery which has here been incorporated into the laws. Such a man is in their judgment "impracticable," too uncompromising, a little inclined to fanaticism, one whose allegiance to the Union may be called in question. Accordingly, it is easy for a malicious and unscrupulous adversary to stigmatize almost any honest and earnest man in these Northern states, as an "Abolitionist," and by that name to hold him up to general hatred at the South, and to the abuse and ribaldry of the worst sort of people at the North.

Our neighbor of the *New York Observer* has had, of late, so much occasion to stigmatize various persons with the odious name of "Abolitionists," that "an old subscriber" to that journal has been moved to ask for an explanation. The editor replies as follows:

"There is a wide and marked distinction between the 'Abolitionists' and the 'Anti-Slavery' men of the North. The men who reject the Gospel as the best remedy, who wish to withhold the Gospel from the Southern churches, until they abolish slavery, are the men whom we oppose as abolitionists. In this very paper our remarks at the close of the report of the Albany Convention, will give our correspondent an idea and the names of that class of men.

"There are *anti-slavery men* by hundreds of thousands at the North, and not a few at the South, who feel as we do, that if it had not been for the madness of the 'Abolitionists' the worst evils of slavery would long ere this have been mitigated in all the States, and the institution itself abolished in many."

It may answer some good purpose, if we take time to expose the character of this reply.

1. As to the closing statement "that if it had not been for the madness of the 'Abolitionists,' the worst evils of slavery would long ere this have been mitigated in all the states, and the institution itself abolished in many," it is enough to deny it peremptorily, and call for the proof. We acknowledge that there has been much "madness" on the part of some who have been known as Abolitionists; but we do not believe one word of the statement that if those persons had been more discreet, slavery would long ere this have been abolished in many of the now slaveholding states and would be greatly mitigated in all. Nor does it seem possible to us that even the editor of the *Observer*, if he will think for one moment what causes, commercial, political and ecclesiastical, are cooperating to perpetuate slavery and the slave trade, can bring himself to believe one syllable of that foolish though oft repeated statement.

2. The distinction which the "reply" attempts to make between "Abolitionists" and "Anti-slavery men," is contrary to the proper meaning and use of those terms. We have already pointed out the legitimate meaning of Abolition and Abolitionists, when used with reference to slavery. No distinction like that set up by the *Observer* is recognized at the South. Ask any intelligent southern man whether Buxton and Clarkson were Abolitionists. Was not Wilberforce an Abolitionist in his time? And was not Granville Sharp another? The abolishing of slavery is Abolition. Those who believe and profess that slavery ought to be abolished, are Abolitionists. "Abolitionists" existed in this country more than sixty years ago—long before "Anti-Slavery Societies" were thought of. Such men as Samuel Hopkins in Rhode Island, Ezra Stiles and Jonathan Edwards in Connecticut, John Jay in New York and Benjamin Franklin in Pennsylvania were leading Abolitionists, and officers in those Societies. George Washington was a professed Abolitionist, and gave his dying testimony against slavery by emancipating all his slaves. The writer of these remarks, for his own part, while he has always withheld himself from the "Anti-slavery" movement, and has been unwilling to bear the distinctive name of that party, has always counted himself an Abolitionist. He hopes never to be ashamed of a name which belongs to so many of the sages and martyrs of our country, and to those states of the Union which have incorporated into their laws—from the line of the British provinces on the North to the line of Maryland and Missouri on the South—are Abolition states.

"Anti-slavery" is a word of comparatively recent origin. It came into use in connection with the Anti-slavery Societies, and was intended and understood to indicate something more advanced than the old doctrine of Abolition. There is a doctrine of "*immediate* abolition," which all Abolitionists do not hold; and that as we understand words, is the distinctive doctrine of the Anti-slavery Societies.

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Our neighbor farther informs the public that there were "Abolitionists" in the Albany Convention, and he refers to certain individuals there as having professed in the debate on missions to the slaveholding states the very doctrine which he says is the distinctive tenet of "Abolition." On turning to the paragraphs referred to we find him there saying that a large majority of the Committee on the Home Missionary Society were "technical Abolitionists." He says that the resolution reported by the majority of that Committee, "expressly forbids preaching the Gospel to slaveholders," and is "the extremest view of ultra abolition." That statement is a gross misrepresentation of the fact. He says that Pres. Blanchard and Mr. H. W. Beecher "supported" in debate the principle "which expressly forbids preaching the Gospel to slaveholders." Our memory deceives us, if they did not distinctly disavow that preposterous principle. The editor of the *Observer* knows perfectly well that Pres. B. and all who are of his way of thinking hold a principle exactly the opposite of that which he imputes to them. Their principle is that the Gospel is the remedy for slavery; that it ought to be preached faithfully to all slaveholders; that it is *not* preached faithfully where slaveholders are permitted to think that they can be Christians, and can be admitted to communion as such without giving freedom immediately to their slaves. They have withdrawn from cooperation with the Home Missionary Society not because it preaches the Gospel in the South, but because in their opinion it does *not* preach the Gospel to slaveholders.

The real difference between the resolution which Pres. Blanchard and Mr. Beecher supported and that which was *unanimously* adopted is obvious to any candid reader. If the *Observer* finds occasion to advert to the subject again, we hope the editor will say explicitly whether *he* is willing to adopt the unanimous resolution of the Convention as the expression of his own views. And while he is about it perhaps he will say whether he professes to be an Anti-slavery man, and whether the *New York Observer* is an Anti-slavery journal?

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The communication which we publish this week (signed G.) touches upon a topic which the parties seem to have overlooked. It is from a source worthy of the highest consideration. The author is a man of exact and accurate mind; and the great business of his life has been the analysis and interpretation of language.

EDITORIAL CORRESPONDENCE.

EDINBURGH—ANOTHER PICTURE.

What a wretched place is Edinburgh—so much filth, so much drunkenness, so much squalid misery,—one can hardly tolerate it for a day. The transient visitor who merely goes the tourist's round from Calton Hill and Holyrood Palace to the Castle, and from George's Square or Prince's-street Gardens to the waters of Leith, sees almost nothing of this, and will rest satisfied with my former picture of Edinburgh, that paints it one of the most unique, refined, elegant and attractive cities of the world. Such indeed it is; and yet it exhibits also Vice and Misery in forms as massive, towering and unique, as its architectural structures heretofore described.

We will leave for the present our history and romance with the stereotyped loquacity of the three guides at Holyrood. Three shillings worth of emotion expended upon the Mary of the palace may suffice for one morning while we go in quest of the Marys of the close and the wynd,—the present, practical, intense, unmitigated miseries of unromantic, unheroic, yet soul-born and immortal creatures, that climb their slimy stairways to their filthy rookeries.

We have passed the antique house of John Knox at the western extremity of the Canongate, and have paused again to gaze at that little narrow study, projecting from the low third story over the side-walk, from which he used to preach to the multitude in the street below. It is some consolation to find that the lower part of the building is no longer disgraced by the sign "John Knox's Tavern," with a paraded license "to sell wine, beer, and spirits," though these articles are still sold in the rear part of the ground-floor of the house; but how sad the contrast of the neighborhood with the old pride and state of Edinburgh that had its abode upon this avenue to the palace in the days of Knox. Turning to the right we will enter the adjoining "close," and see where and how the people live who now crowd this ancient thoroughfare. Here is a low, narrow archway, reeking with filth, where the light scarcely penetrates at noon, and where not even a kindly shower can have access for its purification. Over the entrance is painted in large white letters, "*A Callendar here*;" by way of pretext for going up the alley, we inquire of a group of women, where that "mangling" apparatus—so needful in the vicinity—is kept; but there comes back in reply a volley of broadest Scotch that would deter any but the strongest nerves from venturing farther. However, we will brave both the filth and the jargon, and press in to the extremity of the arch, where a straggling ray of light seems to have effected an entrance. Here we find that the archway or tunnel opens into a sort of rift between tall walls of stone, like a fissure produced by an earthquake in a granite rock. Just on the margin of this opening, but within the tunnel, we observe on either hand a low doorway opening upon a dark and rickety staircase, that winds on up, up, up, five, six, seven stories high, and on each "flat" or story, are rooms whose only light is through the crack between the neighboring walls. In these rooms, as filthy as they are dark and dreary, are crowded human beings of both sexes and of all ages, deprived of all the comforts, and of nearly all the necessaries of life, and at the same time addicted to the grossest forms of vice. Penetrating still further up the fissure, we find a succession of entrances to similar flights of stairs, leading to similar apartments with the same miserable class of tenants, till at length the passage terminates in a cross-wall with a low doorway and a long perpendicular row of windows, like the windows of a tower, that let in their modicum of light upon the filth and misery there tenanting also. This is a "close;" a narrow passage between houses, commonly not more than three or four to several rows of apartments, whose common

close is open at both ends and leads from street to street; sometimes it is entered through an arch, and sometimes it is open up to the sky for its entire length; but the great height of the houses in Edinburgh, and the dark color of the stone of which they are built, gives to the close even when open upward and at both ends a very dismal aspect. And yet in houses thus closely abutting upon each other, without yards, courtyards, or any external area for ventilation, the chief citizens of Edinburgh were once accustomed to reside. The city was built thus compactly for the purpose of defense, which was formerly of more importance than ventilation. These buildings now serve for packing the poor, who to the want of light and of ventilation add the greater want of cleanliness. There are many of these closes in old Edinburgh; 1 penetrated several at random and always found them noisome from excessive filth, though exhibiting different degrees of wretchedness. In the preceding sketch I have grouped about one the general features of them all.

A wynd is a passage of the same general character as a close, except that it is wider, sometimes wide enough to admit of a single vehicle: in the wynds one finds a little more light, a little more air, but hardly more of comfort or of purity. This feature of Edinburgh is a peculiarity. Other cities have their streets and quarters of poverty, impurity and vice, their courts and lanes where the miserably poor live in filth and rags, but these closes, seams of filth between walls of granite masonry, alive with human beings, are quite unique in the annals and the topography of city pauperism. Yet in such dark places the light of Religion has come with its renovating power. In a close adjoining that which I have described, is one called "Chalmers' close," in which I found a neat chapel newly finished, and furnished with comfortable benches, giving accommodation to some three hundred persons. This is planted right in the midst of such squalid wretchedness as I have described, though the close is somewhat wider than the average, and there are evident marks of improvement in the physical condition of its Inhabitants. The name of the close—every close and wynd has a name, and usually the name of some person—would naturally lead one to confound this with the scene of Dr. Chalmers' labors, which lies in quite another part of the city. The church in this close belongs to the United Presbyterians, who are best known to American readers through two of their ablest ministers, Rev. Messrs. Brown and Thomson. It is an excellent plan of the several denominations, and if I mistake not of the several churches or parishes of Edinburgh, to select each a particular district as its field of missionary labor, and to supply that district with the means of education and of worship. In this way Sabbath-schools are sustained—not for the children of the church or parish proper, who are presumed to be instructed at home—but for the children of the poor. This restriction of the Sabbath-school system to the poor, however, deprives it of much of the moral and social power that it has in the United States, and by diminishing its respectability diminishes also its influence.

The United Presbyterian Church has undertaken a mission in the quarter to which I have referred, and that is understood to be their particular field. The excellent pastors just named, preach often in this little mission chapel; but besides their occasional services, it has the regular ministrations of a missionary, and there are connected with it day-schools as well as Sabbath-schools and Bible classes. A Bible class for young women, held in the house of the person who has the care of the chapel, is said to be very well attended, and very promising as to its results.

It was in such a neighborhood as this, in the western extremity of the old city, that Dr. Chalmers began that personal ministry to the poor which was the crowning glory of his life, and which has given an impulse to all similar movements, not only in Edinburgh but in other great cities throughout Protestant Christendom. Passing down the Cowgate into the Grass market, till you come under the lea of the castle, you will find at the farther extremity of that area—once washed with the blood of the martyrs—a very neat and commodious stone church opening upon the West Port, directly opposite the close where Burke carried on his infamous traffic in human bodies for dissection, and entrapped his victims by the score. This is the church where Chalmers preached, preferring such a field to that presented in the stately old Tron Church in the High-street. The neighborhood is now so completely renovated, that unless you are in company with one who remembers what it was twenty years ago, you would hardly conjecture that it had ever been a Sodom in depravity. But such it was. Burking was but one of the monstrosities of crime that grew and festered there. When Dr. Chalmers determined to abandon a post of comfort and honor and emolument, for a post of toil and sacrifice and conflict, he made no half-way work of it, but went and planted himself beside the gates of hell and there tested the promise of Christ, that these should not prevail against His kingdom. The movement was wisely planned, and it was urged with a zeal and a persistence, a courage and a confidence, that under God insured its success.

Several years ago some Christian gentlemen of wealth proposed to renovate the neighborhood in the rear of the New York Hospital, by building the Duane-street church, and by purchasing and improving the property in its vicinity. The latter part of the plan was never carried out,—much to the regret of those who are now in quest of eligible, airy residences in the lower part of the city. Had this been done, however, it would only have improved one locality to the detriment of another, by expelling vice to other quarters. But the church was built, a fine marble edifice, worth sixty or eighty thousand dollars; a succession of able and eloquent ministers occupied its pulpit; an enlightened and liberal congregation well sustained not only the stated worship of the sanctuary, but Sabbath-schools, and tract and missionary operations, for the benefit of the poor and the degraded around them; the church was one of the best and most useful in the city, and yet it accomplished almost nothing perceptibly for the good of the neighborhood in which it was located. Vice and pauperism crowded upon it on the one side, and business upon the other, till at length after a long and hopeless struggle the post was abandoned, first by a part of the congregation and afterward by the remainder, for two positions as remote as possible in their location and in their surroundings. As a church for all the interior purposes of a church organization, it was eminently prospered; but as a Christian enterprise for the reformation of a degraded and vicious neighborhood, it utterly failed. The poor would not mount its marble steps and cross its marble vestibule to sit upon its cushioned seats, where wealth and refinement and fashion instinctively claimed a monopoly; the vicious would not come into contact with the virtuous, where everything would remind them of their disparity in social position as well as in moral character, and on the other hand, the virtuous, the refined, the elegant, the fashionable, became weary of threading their way to the house of God through avenues of vice and misery, and the pious were loth to breathe the tainted atmosphere that surrounded them upon their way to the place of prayer. By and by the carriages that had barred the poor man's access to the portal of a church designed to renovate the neighborhood, ceased to ask themselves with the drainage of sugar-houses and of common sewers, and rolled magnificently along the pave of the Fifth Avenue. It was with much regret that good men who had embarked in an enterprise for the improvement of a vicious neighborhood, found themselves driven from their post without having accomplished any permanent good for the locality. On the other hand, some years ago a comprehensive and systematic plan was formed for supplying the religious wants of the poor in New York by means of free churches sustained by voluntary contributions or their laws—from the line of the British provinces on the North to the line of Maryland and Missouri on the South—are Abolition states.

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The Independent.

EDITORIAL CORRESPONDENCE.

EDINBURGH: ITS LITERARY, HISTORICAL AND RELIGIOUS MEMORIALS.

By far the most interesting walk I had in **Edinburgh** was taken in company with two esteemed friends whose acquaintance I had formed there,—the one a leading publisher, and the other a Presbyterian minister and an editor,—both conversant with such localities as a stranger intent upon historical, personal, and religious memorials would be most in quest of, but which the multitudinous guide-books pass over in silence. We breakfasted together in the house once occupied by Lord Monboddo—of man-monkey memory —a house facing an ample and cleanly court lying between the Canongate and the Cowgage, formerly two of the prime avenues of the old city, now two of the most filthy streets to be found in any city. This court, once the residence of nobility and gentry, retains its character for respectability in spite of its modern adjuncts because the houses are tenanted by their owners, who at present are principally merchants and barristers. It must, however, eventually share the fate of lower Greenwich-street and Battery Place in New York. The quiet and beauty of the spot, its proximity to Arthur's Seat, its aristocratic associations and its present social attractions, will hardly compensate for the sights and sounds and smells that one must endure in approaching it from any quarter. Is there no redress against these encroachments of beggardom, filth, wretchedness, vice and low scrambling trade upon venerable and almost sacred sites in the great cities alike of the old world and of the new? The heart of New York is leprous—the old highways of Edinburgh are smitten with the plague of Irish poverty superadded to the degradation of indigenous drunkenness and other vice. But —— we had a capital breakfast notwithstanding; and forgot the noisomeness of adjacent streets in the wholesome savor of profuse Scotch hospitality. In the paneled apartment where we partook of our morning meal, Burns and Scott had often shared the hospitality of the once noble occupant. It was pleasant to preface the explorations of the morning with such reminiscences as this fact suggested to our host, long conversant with books and with literary men. Adjoining the house upon the rear, and in sight from its windows, were the quarters of Cromwell while he held possession of the city, and waged with Presbyterian divines a theological war of words as persistent if not as effectual as his war of pikes and cannon-balls against the rock-built castle. The intelligent descendant of the Covenanters, however, especially such as have found enlargement through the Free Church movement and have come into the enjoyment of that religious liberty for which he contended, do not disesteem Cromwell or undervalue his iron crusade against courtly arrogance and priestly assumption and misrule. Still the tardy justice that the literature of Britain is rendering to this remarkable man must be expected to come tardiest from Scotland, where the religious innovations of the Protector affected no points of doctrine, but merely points of church-order and of state-alliance which from their comparative littleness are apt to engender the more bitter animosity. Accordingly, we find in the graphic and vivacious "Sketches of Scottish Church History" by Dr. McCrie,—published by Messrs. Johnstone & Hunter of Edinburgh, and republished I think by R. Carter & Brothers, New York—the following tart strictures upon Cromwell's campaign in Scotland:

"It is hard to say whether our worthy fathers were more alarmed at the secular weapons of Cromwell's soldiers or at the monstrous heresies which they imported. They beheld with dismay an army of sectaries, impregnated with all the errors of the times, and quite as ready to combat the pastor in the pulpit, as to meet his people in the battle-field. Cromwell himself, who delighted as much as even James VI. in a theological debate, entered into a curious controversy with the clergy who had taken refuge in the castle of Edinburgh, which held out after the city was captured. While the soldiers battered the ramparts with their artillery, the General attempted to storm the minds of the besieged theologians with his independent missives which were sent on their part, by regular and firm resolutions. Meanwhile these pulpits were usurped by the gifted lay-preachers of the army, holding forth in buff and bandoleers to crowded and astonished auditories. 'General Lambert,' says Nicholl, 'having urgit the toun of Edinburgh connect to subjectioun to him the first Kirk, he, the said Lambert, to exercise his exercise at sermound, the same was rendered to him for that use; wherein there was divers and sundrie sermounds preached, as well by captanes, and lievtenants, and troupers of his army, as by ordinar pastors and English ministers; which captanes, commanders and soldiours, when they entered the pulpits, did not observe the Scots forms, but when they ascendid, they enterit the pulpits with their swords hung at their sides, and some carrying pistolls up with them; and after their entry, laid wyde their cloaks to give more kindness to their ended their sermounds. *It was thocht that these men war weill giftit, yet were not ordourlie callit according to the discipline observit within this kingdome of Scotland.*"

It will be long, however, before the "true blue" Presbyterians of Scotland can forgive Cromwell the indignity done to the General Assembly in breaking up their session and marching them bodily a mile out of town, under the escort of musketeers and horsemen, and then dismissing them with a charge to meet no more, "under the pain of present imprisonment." But the General Assembly as it then was, ready to conspire with rejected royalty against the liberties of the commonwealth if only it might secure a Presbyterian establishment, and Presbyterian uniformity in lieu of Episcopal, was viewed by Cromwell more as a political cabal than an ecclesiastical synod.—But we were merely looking out of the window at Cromwell's head quarters when we were betrayed into this digression upon Cromwell's doings.

Just in the rear of that building—which is now occupied by an institution of charity—the Articles of Union between England and Scotland were signed, and the two kingdoms, so long disturbed by fratricidal war, were cemented into one. A little beyond, though obstructed from our view by intervening buildings, is the palace of Holyrood, so full of sad and tender reminiscences of Mary, the beautiful, the unhappy Queen. How much of Scotland's history is compressed into this brief compass before our eyes!

But let us go forth now to our walk. At the lower extremity of the court we turn to the right and enter the Cowgate, a long narrow street, built up for the most part on either side with antique houses, abounding in low liquor shops and huxtering establishments, intersected by narrow filthy closes and wynds whose houses towering up many stories high and darkening the reeking avenues below, are tenanted on every flat and in every nook and crevice by the refuse population of the city and the hordes of Irish emigrants seeking the chance employment of the harvest season. Yet here once dwelt some of the magnates of Scotland. Now you are thrust from the narrow foot-walk by a crowd of squalid women and children; or by the burly Newhaven fishwomen elbowing their way with huge baskets upon their shoulders, and again you are crowded back upon the footpath by some persistent little donkey jostling his tiny cart of vegetables or of offal through the crowd. At this corner is the house of Archbishop Sharp, who took the bishopric and "the curse of God with it," and who ended his career of treachery, dissimulation and tyranny by the hand of the assassin. It is an old, crumbling building which you regard with feelings akin to those suggested by the "House with seven gables." No committee of citizens will ever undertake a subscription to repair and restore this ancient seat of the archbishop of St. Andrews, as was done with the house of John Knox, nearly opposite in the Canongate.

Near by was the residence of Smollett whose genius and works were quite in keeping with the atmosphere that now infests this locality. But just opposite, up that close, the pride of Scottish literature, the modern enchanter of the English tongue was born; and you may also see the place where in his boyhood, Walter Scott attended school with other lads whose names have since been known to fame. In those days the closes of old Edinburgh were tenanted by her first families.

Passing on we pause a moment before the old Magdalen church, now used for secular purposes, but of interest here because within these very walls, then used as a prison, the earl of Argyle passed the night previous to his execution. His father, the marquis of Argyle, was one of the first martyrs of the Restoration, whom Charles II. with shameless ingratitude and vindictive malice caused to be indicted and condemned for high treason because he had yielded to General Monk under duress, though he had protested against the execution of Charles I. and had with his own hands placed the crown upon Charles II. when by invitation he visited Scotland to receive its homage. "I had the honor," said he, "to set the crown upon the king's head, and now he hastens me to a better crown than his own.—They may shut me in where they please, but they cannot shut out God from me." This was the man who chose to SUFFER rather than to SIN, and to die as a *Christian* when he could have died like a *Roman*; this was he whose bleeding head struck off in the martyr's "Bow" whither we are walking, was affixed to the old Tolbooth—the bastile of Edinburgh—of which the old lock among the relics at Abbotsford is all that now remains. The son of that marquis, the noble, gentle, accomplished earl of Argyle, who inheriting the spirit of his father had through all political and ecclesiastical changes remained steadfast to the Covenant and yet had escaped the enemies that sought his life, was at length, twenty-five years later, brought to the scaffold by James II. of England, to resist whose papal and despotic encroachments he made an ill-advised invasion of the English soil. An hour before his execution he calmly slept, the sight of which compasure so impressed an officer who looked into the cell that he ran home crying wildly, "Argyle within an hour of eternity, and sleeping as pleasantly as a child."

In my boyhood I had possessed a picture of the Earl of Argyle in prison. Stretched upon the floor of a gloomy dungeon lay a man of noble mien, bound in chains, but sweetly sleeping and smiling in his sleep as if some heavenly vision flitted over him; near by was an hour-glass upturned as though it had just fallen from his hand, and the writing utensils with which he had just completed his will and a letter to his wife. The door of the dungeon stood ajar, and the jailor with an attendant peered in mute and astonished at such a spectacle: rough soldiers grouped in solemn silence were seen also through the grating of the dungeon window. Now this dream became to me a reality, as I stood before the place in which that hero-martyr slept his last allotted hour of life, then went with even pulse to the scaffold. Our way now leads us into the Grass Market, where the block and the gallows were erected for those that suffered for the truth. In this large open area thousands were congregated with mingled emotion to behold the execution of God's witnesses, while from the lofty stories and roofs of the surrounding houses, the abettors of persecution jeered its suffering victims. But before we enter the Garden Market, let us turn aside to the left and enter the Grey Friar's Churchyard, where the bones of the martyrs are gathered, and where stands the now black and mouldering monument to their memory.

The walls of the old church which was consumed by fire are still standing and the new church abuts immediately upon their rear. What memorable associations cluster about those blackened walls! What solemn convocations were held within them in the days of Scotland's trial! Here it was that God-fearing men, instead of flinching in the day of calamity, penitently confessed their desert of calamity because of their unfaithfulness, and in 1638 renewed that covenant which kindled the persecutor's wrath. On the slab of an adjacent tomb that solemn league was signed. In this old church the Erskines preached, and here was uttered that noble retort of the evangelical Erskine to the phlegmatic and moralizing Robertson. In the morning sermon Robertson had said that "if Virtue should come down to earth all men would worship her"; in the afternoon Erskine, the junior colleague, took occasion, incidentally, to say that "Virtue *had* come down to earth, and the cry was—*Crucify*."

Let us wander awhile among the old tombs and cenotaphs of this graveyard. This tomb of the martyrs rests upon the roof of a humble shoe-shop in the low street adjacent, it wears no semblance of architectural pomp; yet it is a spot full of hallowed thoughts and of noble recollections. Many an elaborate stone inserted in these churchyard walls records the virtues of some sleeping saint, but here is one of rare devices, whose inscription leaves you in doubt whether the dead or the living were chiefly to be celebrated by its erection. After the name of the deceased and the date of his death have been duly wrought into rhyme, the following verses record alike his devotion and that of his surviving partner:

> "Though no children he possest,
> Yet the Lord with means him blest
> He on them did well dispose
> Long ere death his eyes did close,
> For the poor his helping hand,
> And his friends his kindness fand.
> And on his deare he did low,
> Jennet Macmath he did bestow
> Out of his lovelie affection
> A fit and promising portion,
> Thankful she herself to prove
> For a signe of mutual love
> Did nor paines nor charges spair
> To set up this fabricke fair
> As Artimesse that noble frame
> To her dear Mansolus' name."

Date of erection, 1655.

Returning to the Grass Market we proceed to its western extremity, where at the entrance of a narrow street called the West Port is located the church with which were identified the missionary labors of Dr. Chalmers. Of the method of this enterprise and its success I shall speak in connection with the charitable, industrial and reformatory institutions of Edinburgh. The Christian visitor who would comprehend the magnitude of the work to which that noble servant of Christ devoted the maturity of his life and powers should by all means inspect the locality of his labors among the poor, and if possible under the guidance of one who remembers the now renovated district in its worst estate.

Retracing our steps, we pass over into the High Street and enter the old Parliament House in the rear of St. Giles' Cathedral. The noble hall at the western extremity of the building, once used for legislation, is now the outer hall of the courts of justice where lawyers congregate for the rencounter of wit during the intervals of their professional engagements within. Here Jeffrey once joked with those before whom he afterwards sat clothed with the ermine of the Lord President of the Scottish bench. The remainder of the first floor of the building is conveniently divided into court rooms, each of which has separate entrances for judges, advocates, clients and spectators;—for the latter, very neat and commodious benches are provided in every apartment. After visiting the chamber that answers to our supreme court rooms, where the judges sit in bank, a room in somber keeping with its official use, we were introduced by privilege into the robing room of the judges, where we handled the ermine of the Lord President, examined the robes of scarlet for civil and black for criminal causes—and desecrated his airy and beautiful wig of goat's hair by adjusting it to our own heads. Sallying forth from the Parliament square and passing up a narrow court, we came upon a large building, now used as a printing establishment, where Hume at one time resided, and in an apartment of which Johnson once slept—the room being scarcely twice his own bulk—and where the indefatigable, self-glorifying Boswell was also domiciled. We passed into another court and stood before an antique, low-roofed, dilapidated building, shut in from light and air, where one of the noble families of Scotland resided just two hundred years ago. A devout man was this Lord Simple, as the inscription over the ancient door-way still testifies—"Praised be the Lord my God, my strength and my Redeemer." How few of the present nobility of the land make God their strength and trust!

We looked in upon hospitals and institutions of charity that belong to another category, and under the shadow of the Castle, terminated our tour among the literary, historical and religious memorials of Edinburgh.

T.

Postscript.—In my last postscript I alluded to the grand musical festival at Birmingham. For many years it has been customary to hold triennially in Birmingham in the month of September a musical festival of nearly a week's duration, the avails of which go to the funds of the General Hospital. On these occasions the best musical talent from abroad is secured, notice of the festival is widely published, and the whole surrounding country pours in its population to enjoy the treat. The performances consist of oratorios in the mornings and miscellaneous concerts in the evenings; the former are the more esteemed, and command a higher price for tickets.

The festival for this year began on Tuesday morning, September 7, and closed on Friday evening the 10th. The oratorios performed were Elijah, Christus—an unfinished posthumous work of Mendelsohn—the Creation, the Messiah, and Samson. The Concerts consisted of overtures, ballads, and operatic solos and duetts. The entire orchestra numbered nearly 500 performers; the band consisted of 28 first violins, 26 second do., 18 tenors, 18 violoncellos, 17 double basses, 4 flutes, 4 oboes, 4 clarionets, 4 bassoons, 4 trumpets, 4 horns, 3 trombones, 1 ophicleide, 2 serpents, and 3 drums with triangle. The chorus was composed of 80 sopranos, 20 contraltos, 61 altos, 82 tenors and 82 basses. The whole was under the direction of Mr. *Costa*, an experienced and accomplished Conductor. Among the principal vocalists were Mesdames *Garcia, Castellan* and *Novello*, and Messrs. *Tamberlik, Formes, Weiss, Polonini*, and our American favorite *Belletti*. *Bettesini* performed his inimitable solos on the double bass. In consideration of the dignity of a director of the New York Harmonic Society—an office which terminates on meeting once a year to choose an Executive Committee—I made my arrangements to be in Birmingham on Thursday morning to hear the Messiah. Arriving in the place on Wednesday evening I found all the principal hotels crowded at the rate of a half guinea, $2 62½, for a bed; but at length I secured a sleeping place in the suburbs. Next morning I discovered that there was a distinction between secured and unsecured seats, the former being a guinea ($5 25) each, and the latter a half guinea; and as all the desirable seats were already taken by ballot I took my chance for an unsecured place. At an early hour the avenues to the hall were thronged and when the doors were opened I found myself borne by the press into the hall, but on looking for the "unsecured seats," I found they were like the "unmitigable price" a certain hatter hereabouts advertises for his stock, unreserved in the most absolute sense—for there was not a solitary seat but what was marked reserved. Only the narrow spaces next the walls, under the galleries, were left for the half-guineaites, and the seats were such chairs and stools as could be crowded with 800 persons into a space adapted for 300. I thought this a regular shave, and give Mr. Barnum credit for managing such things incomparably better. The hall is computed to seat 4,000 and to hold nearly twice that number; but it seemed to me one-third smaller than the Metropolitan on the ground-floor, and it has but one gallery. The orchestra is very large and is finely arranged. There is a grand and beautiful organ, which added much to the effect of the heavier choruses. Even at the high prices named the hall was jammed, and for four mortal hours I stood transfixed between fainting women and gouging men. The oratorio was finely rendered; the orchestral part was faultless, and the choruses especially in the bass, were very effective. The solo parts were distributed among a larger number of performers than is usual in America. Madame Clara Novello has a voice of great sweetness and power, and she executed "Come unto him" and "I know that my Redeemer liveth," with a touching pathos. Madame Castellan too was admirable in the plaintive airs. But I was most delighted with Herr Formes, whose rich, full, deep, majestic voice rendered "The trumpet shall sound" so as to thrill every fiber of the soul. The choruses were very effective; but the opening of that test chorus, "To us a child is born" was far too *pianissimo* for the theme, and the Wonderful, Counselor, &c., were not uttered with sufficient sharpness and energy. In this chorus the New York Harmonic Society certainly excelled when this oratorio was performed by Jenny Lind in Tripler Hall. I was happy to find my own unartistic criticism confirmed by the reliable judgment of Mr. Lowell Mason, whom I met at the close of the performance. With this exception and that also of a slight fault in time in the chorus "Surely he hath borne," the oratorio was rendered to perfection. I never felt the *Hallelujah* to be so impressive, as when that vast assembly stood uncovered in acknowledgment of its theme, while organ stringed and wind instruments, and voices poured forth its majestic strains. Would that New York would encourage sacred music as it is encouraged in Birmingham. And yet I must add that our excellent friend Rev. J. Angell James, and some of his ministerial brethren, disapprove of these oratorios, and preach and circulate tracts against them. Here, however, the performance is sanctioned by applause.

P. S. No. 2.—Writing from Paris, Sept. 11, I would only add as an item of news that people here are all agog for Uncle Tom, which is now being translated into French. There is an English edition in good style in which Mrs. Stowe has an interest; thus John Bull makes some amends for the wholesale piracy of copy-rights.

THE FOOLISH FASHION.—Is it not ridiculous? The pew is nearly filled—three or four gentlemen are quietly seated in the assembly, attending to the devotions of the sanctuary. A lady comes, and what a sensation! As she reaches the pew, all the occupants rise, face the aisle, open the door, and march out. The lady passes to the seat occupied by the first gentleman in the pew. The gentleman will face about, march in again, and the pantomime will be gone through, until lady number two comes, when it is repeated.

The Lewistown Journal very properly inquires, "Can any one give us a single reason why gentlemen must get up and walk out of a seat in church, in order that a lady may pass into it? Would it not answer just as well, and save annoyance to the parties concerned, as well as the congregation generally, for the person first entering a seat, to move to the end of it, and remain there until the close of the services?"

It is a good adage of ours, "Blessed is the man that stayeth where he is;" and when we see a late comer to church, drawing a whole pew-full into the aisle, while *she*—for it is most generally *she*, and not *he*, that exerts such magnetic power—quietly walks up to the head of the pew, we are inclined to repeat our adage with special emphasis. We are not aware that any particular seat in the pew is the seat of honor; and if there is, it certainly does not belong to the one who comes late.

DULLNESS OF RAZORS.—The *Scientific American* is responsible for the following on razors:

Barbers often tell us that razors get tired of shaving, but if laid by for twenty days they will then shave well. By microscopic examination, it is found that the tired razor, from long stropping by the same hand, and in the same directions, has the ultimate particles or fibers of its surface or edge all arranged in one direction, like the edge of a piece of cut velvet; but after a month's rest, these fibers rearrange themselves heterogeneously, crossing each other, and presenting a saw-like edge, each fiber supporting its fellow, and hence cutting the beard, instead of being forced down flat without cutting, as when laid by. These and many other instances are offered to prove that the ultimate particles of matter are always in motion; and they say that in the process of welding, the absolute momentum of the hammer causes an entanglement of orbits of motion, and hence a re-arrangement, as in one piece; indeed, in the cold state, a leaf of gold laid on a polished surface of steel, and stricken smartly with a hammer, will have its particles forced into the steel so as to permanently gild it at the point of contact.

THE MONKEY AND THE HAWK.—The *Nottingham Journal*, published at Nottingham, England, vouches for the truth of the ensuing incident:

Lord Teynham's French cook had so trained a monkey as to make him useful in plucking his poultry and winged game for the spit. This monkey was one day following his occupation at the open window of the back kitchen, and had just plucked one of a brace of partridges, when a hawk pounced upon it, and carried it off. Poor Pug was in a sad fright, well knowing the lashing that awaited him. *Nil desperandum*, however, was his motto. He plucked up his courage, took the remaining partridge, laid it in the window, and concealed himself. The hawk pleased with his feast, returned for another tit-bit, when the monkey seized him, and in spite of his scratching and screeching, plucked him alive, and laid him with the partridge down before the cook, with a gesture which, stronger than language, seemed to say, "It's all right; there's your brace of birds. A fair exchange is no robbery!"

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CULTIVATION OF THE VOICE WITHOU

Association before they decided to propose this Convention. The fact that this subject was one principal one discussed in the Association at the time when the committee was appointed to issue the Call, does not show at all that the Convention was called mainly on account of this. That was hardly more than an accidental coincidence. The existence of this body is a fact that has grown up out of many roots; though that happened to be the one about which the Association was principally digging just at that juncture.

And now, as I have said a word that seemed needful on this matter, may I be permitted to add a few words on the general subject before us? It seems to me that we may have some *unnecessary* heats of feeling, here: that we do all agree, more nearly than we think. Either of the Reports is good, and will do good. I will begin with the minority Report: indeed, I will not read the others, for they, as you know, take stronger ground than this on the matter of Slavery. But I am bound to say of this, that after carefully reading it it seems to me to express good, Christian ground, on this subject of aid to churches containing slaveholders, and I am quite willing to have it go as the voice of this Convention. I will read it:

[Mr. S. read the Resolution.]

Now I do not say that this says all that it might say, and yet speak truthfully. I do not say that it says all that I should like to have it say, if only my views were to be consulted about it. But I do say that so far as it goes it speaks the Truth. It speaks Anti-Slavery Truth. The Gospel *will* remove error and wrong, where it is faithfully preached: and Missionary aid *should* be given *only* to such ministers as will faithfully and wisely preach it, for the accomplishment of this end. Undoubtedly we may go a great deal further than this if we choose, and if we are all agreed, and yet keep within the limits of justness. We may build out our piers into the rushing current of prejudice and error on this subject, a great way beyond this resolution. But why should we try to do it?—when we cannot do it unanimously; and when so far as we have built this, in this Report, it is firm, solid, durable, and has deep water enough before and all around it to float the largest Christian enterprise. For one, Sir, I must say, this Report seems to me to have been undervalued, in respect to its Anti-Slavery character. It is thoroughly true and good; so far as it goes.

Then again, Sir, I am constrained to think that this Report states the true ground, and the other does *not*, in regard to the bestowment of Missionary aid. That aid is given to the *minister*, not to the *church*. It is to enable him to preach the Gospel; not to enable the church to get rich, or to build itself larger and more splendid edifices. And it is therefore to the character of the MAN, that the Society is to look, in appropriating its aid. Whomsoever God has called to the kingdom of his Son, and to the work of his ministry, by the regenerating, enlightening and quickening influences of the Holy Spirit, HIM I ought to own; the churches and their Societies ought to own and accept him, and to aid as he needs it. We cannot be absolved from this obligation. It is because of this obligation that missionary Societies exist and are sustained. Wheresoever any man has Christ within him, *his* wisdom, righteousness, and his Hope of glory—and wheresoever he is endeavouring, with his whole heart and mind, in the devotion of his life, to carry to men the knowledge of this Christ, to make them Sharers in this redemption—I have no right to withhold from him my aid; my sympathies, my prayers, and my pecuniary contributions. I am bound, on the other hand, to give them all to him. And I never can say—in even that poor measure in which any mortal man may say it after Christ—I *never* can say, when Death comes to me, and I look back upon life and the mission with which God has entrusted me in it, "It is finished"—*if* I fail to do this.

And, Sir, I think we should be extremely [illegible] ary aid. Of course we should not so extend it, as to establish error or wrong-doing by our charities. But I think we should look upon differences of view on this very subject of Slavery with a great deal of forbearance: perhaps, I may say, with a pretty broad latitude of indulgence. Why, Sir, there have been times in my experience, and not long ago, either—when I could not for the life of me find it in my heart to say that I esteemed as Christian brethren ministers, my neighbors, perhaps some of them in this house, for their views on this very matter of American Slavery. They have seemed to me to preach a doctrine most thoroughly anti-Christian: a doctrine from which my whole nature recoils, to its inmost depths. And yet if these men had applied to me for aid in preaching the Gospel—should I have been justified in withholding it from them? *Not* so long as I had confidence in their Christian character, and in their capacity to preach. They may be greatly in error on this subject. To my mind they are so; greatly and fearfully. But I could not withhold from even them my aid, so long as I was satisfied that they preached in substance, and with desire to bless men, the Gospel of the Master. Of course it will be a question, and a grave one, how far a man may go in ministering to a church that has slaveholders in it, and retain our confidence in his wisdom and zeal, and his single-hearted devotion to the Master. That is a question for the Societies who sustain him to answer in its time. But *so long as* they respect and love him as a Christian minister, they are bound to assist him so far as he needs it.

I will add, too, that it seems to me that now more than at any other time it becomes us to be united and most efficiently united, in this work of Home Missions. Now when God is pouring the heathen upon us—is about to bring them from the shores of the Pacific over to our eastern Slope, to live in our very households and families—and when the population of our country is increasing and spreading with such unexampled rapidity—when it is sweeping out on every side with the speed of Steam, and I had almost said of the electric force—now, more than ever, we ought to labor, together and most vigorously, to evangelize our Land. We should carry abroad the Gospel, *wherever* we can get place for it. We owe it to the country which God has given us; so rich, and vast, and populous, as it shall be. We owe it to the world; over whose affairs, and for whose good, this country is to be so grandly and permanently influential. I feel, in every fibre of my being, that now it becomes us with new, unfainting, redoubled zeal, to plant the Gospel everywhere in this country; to plant it, and to maintain it, by the presence of the Preacher. We send the word of God in the Bible, everywhere; to Slave-States, as to Free. Why not the Minister, then? Who is to be the living, *breathing*, Word of God; who is so, just so far as he feels and expresses the Spirit of his Master. Put him wherever men will receive and hear him, I say; without waiting till they are rid of their worse forms of Sin. Put him there, and keep him there, so long as you are satisfied of his Christian character—and so long as they will let him remain. If he cannot do all the good we wish, let us be grateful for the good he *can* do. The Gospel *is* a Light; and wherever it is placed, it will enlighten at least partially the surrounding darkness. And our aim must be to increase and multiply such centres of light, till the Land is full of their clear illumination.

For these reasons, I, for one, am in favor of the Minority Report. I hope we shall take *no* action in this body, that will not be unanimous and hearty; no action that will be divisive, and put us apart from each other, in regard to this great work of Christian philanthropy. Except for the strength of my convictions on this subject, I would not have spoken, but have left it to others to speak more ably in this Presence. But I do feel, deeply, strongly, *vitally*, that we ought as Christian men to be agreed in this matter. And while, as an Anti-Slavery man, I might amend the Minority Report to suit my views more perfectly, I am sure that so far as it goes it states and maintains good, stable, Anti-Slavery, CHRISTIAN ground.

Rev. Mr. Blanchard said that though he did say, in the hurry of speaking, that this subject was the principal occasion of calling the convention, he afterwards corrected it, and said it was one of the principal reasons for calling it.

After some farther discussion, the whole subject was re-committed, to be presented to the convention again to-morrow morning.

THURSDAY EVENING.

The Sacrament of the Lord's Supper was partaken in the Congregational Church, the members of the Convention uniting by invitation. It was a season of great interest, and all the exercises were highly appropriate and edifying.

After the Communion, the President called the Convention to order, when Dr. Peters reported that the Committee on Home Missions had come to a unanimous and cordial agreement on the question that had been referred back to them. The report was read, and was at once unanimously adopted, without debate, as follows:—

THE CONCLUSION ON SLAVERY.

On the subject of aid to churches in the slaveholding states, the committee present the following resolution:

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding states, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel principles, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, "depart out of that city."

So happy a result of a discussion, from which many had anticipated evil, called forth at once a devout expression of gratitude from the Convention, which closed the labors of the day.

DECLARATION OF CONGREGATIONAL PRINCIPLES.

On Friday morning, after the adoption of the series of miscellaneous resolutions which we published last week, Dr. Bacon introduced the following paper, which he called upon the author, Rev. Dr. Allen, of Massachusetts, to read.

1. A *Congregational church* is a company of believers, such as may commonly meet in one place, united by covenant in one body for their edification and the advancement of the kingdom of Christ.

2. Every such church has the right to choose its own officers, and is *independent* in its authority and government, of every other church and of all other men and bodies of men.

3. As all the power of discipline is given by Jesus Christ to each church, no church has the right to throw off this trust and to transfer and commit it to a session, vestry, council, presbytery, synod, assembly, or bench of men, or to an individual man of whatever name.

4. A minister—agreeably to the Cambridge Platform of 1648 and the practice of the Pilgrim fathers of New England—should be a member of the church of which he is pastor; and is subject to the discipline of that church. In this church is his usual, proper field of labor.

5. We believe that *Councils* or *Synods* may, on various occasions, prove useful by way of instruction, counsel and advice.

6. A difference of judgment as to church government, we think, should not prevent our brotherly fellowship with those who prefer a system different from ours, provided we regard them as Christians; for we hold, with Robert Hall, that "no man or body of men has a right to make that a condition of communion which is not in the New Testament made a condition of salvation."

The president, Dr. Dwight, suggested that the paper read by Dr. Allen involved questions concerning which there was a difference of opinion among the ministers of Congregational churches. It was particularly a matter of controversy, whether a minister should be a member of the church of which he is the pastor. We had not time to consider these subjects. We cannot form ourselves into a kind of Westminster Assembly to draw up a confession. He hoped, therefore, the subject would be withdrawn.

Dr. Allen, in answer, said, that he did not [illegible] any objection to the paper. He had presented only articles, on which, he supposed, all Congregationalists, receiving the Cambridge Platform, were agreed. Even if it were questionable whether a minister ought to be a member of his church, the other articles might all be comprised in the one article of the independence of every individual church of all exterior authority and jurisdiction. In this he had thought all Congregationalists, outnumbering every other governmental body of Christians in our country,* were settled in judgment: and this distinguishing principle he wished this Convention would assert, that the world might know what was their bond of union.

On motion of President Blanchard, the paper was voted to be laid on the table.

* Dr. Baird has estimated the Congregationalists, including the Baptists, at 6200 ministers and a population of 5,600,000; and the Presbyterians at 4400 ministers and a population of 4,500,000.

The Independent.

NEW YORK, THURSDAY, OCT. 21.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

PROCEEDINGS OF THE CONVENTION.

The Publishing Committee will publish the official proceedings as recorded by the Secretaries, together with the sermon of Dr. Hawes, as ordered by the Convention, in a pamphlet, 2,000 copies. The matter is already in type, making 52 pages, and will be issued as soon as the necessary corrections are completed—doubtless some day next week. Copies will be sent by mail to all the members of the Convention, and to others as ordered. Another edition will then be published, containing the same matter, together with an appendix of about the same number of pages, of reports of the leading debates—

1. On the relations of Western Congregationalists.
2. On the $50,000 Fund.
3. On the Plan of Union.
4. On Home Missions and Slavery.
5. Concluding Addresses.

The price of the latter is fixed at 10 cents per copy.

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CALLING NAMES.

There is much efficacy sometimes in attaching an odious or unpopular name to those whose influence we would resist or whose reputation we would impair. The name may have no definite meaning in the popular mind—it may be a name with which the people are not at all familiar, and which therefore cannot be said to be strictly unpopular; but even in such cases, a hard name may be very effectual as a stigma, if uttered with a suitable tone and emphasis. It often happens that such "calling names" is far more convenient in controversy than any other argument.

Everybody has heard of the two reasons which a Dutchman of the last age, somewhere on the banks of the Mohawk, offered for giving his vote against Dewitt Clinton—that eminent statesman being then a candidate for the office of governor. "He digged a big ditch right through my farm; and besides, he is a *Clintonian*." The honest Dutchman had no very definite idea of what was meant by "Clintonian" in the party slang of the day; but he felt that when he had so stigmatized a man whom he disliked, he had given the best of all reasons for voting against him.

There is a story, not quite so ancient, about a New England pastor who, at his ordination, was examined at great length by the Council, not without some suspicious evidence of familiarity with such writers as Coleridge, Tholuck, and Neander. Not long after his ordination, while visiting from house to house to make himself acquainted with his flock, he called upon a good lady who evidently had some burthen on her mind in regard to her new pastor. She expressed her personal satisfaction with his ministrations. She had been instructed and edified by his sermons; "but oh," said she to him, with a look of pain and fear, "they do say that you agree with Mr. *Leander*." Somebody, zealous for the truth, had undertaken to stigmatize that young pastor, and so to impair his influence with his people. The name of the saintly Neander had been used in connection with his name, as a term of reproach; and that good lady, without knowing what was meant by it or even what it was, had been convinced by the tone and emphasis with which it was uttered, that there was some dreadful meaning in it.

This kind of logic is much used in theological and ecclesiastical controversies. Call your adversary a Pelagian, and unless he retorts upon you by calling you something worse, and something that sticks better, his arguments are all answered. Call him an Antinomian or a Fatalist; and many who do not know the difference between antinomianism and antimony, will believe that he denies some essential principle of the Christian faith. Call him a Neologist or a Rationalist—call him a Swedenborgian or a Millenarian—call him a Mystic or a Campbellite; and, ten to one, he can make no answer that will relieve him of the stigma. Make some ingenious quotations, showing that on a certain point he seems to agree with William Law or Jacob Behmen, with Spinoza or Crisp, with Thomas Aquinas or George Fox, with Count Zinzendorf or "Mr. Leander," and perhaps you will have put him into a completely helpless condition. It is a very easy way of arguing; it requires no depth of thought, and no great reach of learning.

Some of our Anti-slavery friends have done great execution by the word "Pro-slavery." *Anti*-slavery, as they understand it, has a certain definite meaning. The American Anti-slavery Society is an intelligible thing; its doctrines, its measures, its plans are all intelligible. The American and Foreign Anti-slavery Society, both where it agrees with the former and where it differs, is also an intelligible thing. Opposition to slavery—an earnest and active desire for the removal of that great wickedness from our country and from the world, characterizes the Anti-Slavery Societies and their adherents. All others are easily put into one class. That they are not Anti-slavery is evident; and if they are not Anti-slavery, what are they? To call a man "Pro-slavery" is a very easy way of answering his arguments, and of holding him up to public odium. We cannot doubt that great injustice is sometimes done to good men by stigmatizing them with the name "Pro-slavery," when it means no more than that they do not co-operate with the Anti-slavery Societies.

On the other hand, it has become, of late, a common trick with writers in a certain class of journals—religious and secular—to stigmatize those whom they dislike, or against whom they happen to have a grudge, by calling them "Abolitionists." This name is supposed, just now, to be very dreadful—sufficiently so to be the death of any man, woman, book or journal, that can be so branded. At the same time, it is exceedingly convenient for purposes of malice and deception. In all the free states, there are very few men worthy of any respect for their intelligence and moral principle, who are not Abolitionists in the true and obvious meaning of the word. There is hardly a minister of the Gospel or a professedly Christian man, out of the slaveholding states, who would be willing to acknowledge himself *not* an Abolitionist in that sense of the word—the only legitimate sense of it when it is used in reference to slavery. But wherever the institution of slavery exists by law, and is sustained and cherished by public sentiment, an Abolitionist—not in any limited or technical sense of the word, but in the wide and legitimate [illegible] and if he dares to speak what he thinks, he is liable, not to legal penalties merely, but to the utmost atrocities of popular violence. Thus it has come to pass that even in the free states, leaders of political parties, with multitudes of those whom they contrive to manage, look with dislike upon the men who speak out that feeling and conviction in regard to slavery which has here been incorporated into the laws. Such a man is in their judgment "impracticable," too uncompromising, a little inclined to fanaticism, one whose allegiance to the Union may be called in question. Accordingly, it is easy for a malicious and unscrupulous adversary to stigmatize almost any honest and earnest man in these Northern states, as an "Abolitionist," and by that name to hold him up to general hatred at the South, and to the abuse and ribaldry of the worst sort of people at the North.

Our neighbor of the *New York Observer* has had, of late, so much occasion to stigmatize various persons with the odious name of "Abolitionists," that "an old subscriber" to that journal has been moved to ask for an explanation. The editor replies as follows:

"There is a wide and marked distinction between the 'Abolitionists' and the 'Anti-Slavery' men of the North. The men who reject the Gospel as the best remedy, who wish to withhold the Gospel from the Southern churches, until they abolish slavery, are the men whom we oppose as abolitionists. In this very paper our remarks at the close of the report of the Albany Convention, will give our correspondent an idea and the names of that class of men.

"There are *anti-slavery men* by hundreds of thousands at the North, and not a few at the South, who feel as we do, that if it had not been for the madness of the 'Abolitionists' the worst evils of slavery would long ere this have been mitigated in all the States, and the institution itself abolished in many."

It may answer some good purpose, if we take time to expose the character of this reply.

1. As to the closing statement "that if it had not been for the madness of the 'Abolitionists,' the worst evils of slavery would long ere this have been mitigated in all the states, and the institution itself abolished in many," it is enough to deny it peremptorily, and call for the proof. We acknowledge that there has been much "madness" on the part of some who have been known as Abolitionists; but we do not believe one word of the statement that if those persons had been more discreet, slavery would long ere this have been abolished in many of the now slaveholding states and would be greatly mitigated in all. Nor does it seem possible to us that even the editor of the *Observer*, if he will think for one moment what causes, commercial, political and ecclesiastical, are cooperating to perpetuate slavery and the slave trade, can bring himself to believe one syllable of that foolish though oft repeated statement.

2. The distinction which the "reply" attempts to make between "Abolitionists" and "Anti-slavery men," is contrary to the proper meaning and use of those terms. We have already pointed out the legitimate meaning of Abolition and Abolitionists, when used with reference to slavery. No distinction like that set up by the *Observer* is recognized at the South. Ask any intelligent southern man whether Buxton and Clarkson were Abolitionists. Was not Wilberforce an Abolitionist in his time? And was not Granville Sharp another? The abolishing of slavery is Abolition. Those who believe and profess that slavery ought to be abolished, are Abolitionists. "Abolitionists" existed in this country more than sixty years ago—long before "Anti-Slavery Societies" were thought of. Such men as Samuel Hopkins in Rhode Island, Ezra Stiles and Jonathan Edwards in Connecticut, John Jay in New York, and Benjamin Franklin in Pennsylvania were leading Abolitionists, and officers in those Societies. George Washington was a professed Abolitionist, and gave his dying testimony against slavery by emancipating all his slaves. The writer of these remarks, for his own part, while he has always withheld himself from the "Anti-slavery" movement, and has been unwilling to bear the distinctive name of that party, has always counted himself an Abolitionist. He hopes never to be ashamed of a name which belongs to so many of the sages and patriots of our country's palmiest days. All those states of the Union which have incorporated the abolition of slavery into their constitutions or their laws—from the line of the British provinces on the North to the line of Maryland and Missouri on the South—are Abolition states.

"Anti-slavery" is a word of comparatively recent origin. It came into use in connection with the Anti-slavery Societies, and was intended and understood to indicate something more advanced than the old doctrine of Abolition. There is a doctrine of "*immediate* abolition," which all Abolitionists do not hold; and that as we understand words, is the distinctive doctrine of the Anti-slavery Societies.

3. The *Observer* tells us that by "Abolitionists" he means not all Anti-slavery men, but only those who "reject the Gospel as the best remedy" for slavery, and who "wish to withhold the Gospel from the southern churches until they abolish slavery." We trust that those who keep files of the *Observer* will look back a few weeks, and see to what persons the name "Abolitionist," and the odium of "Abolition" is applied in the columns of that courteous and conscientious journal. We happen to recollect that Mrs. Stowe is one to whom Abolitionism has been very particularly imputed; and, though our memory is not very retentive of such insults cast upon ourselves, we have a vague impression that we too, the editors of *The Independent*, have been stigmatized in the same way. We now understand what the stigma signifies.

Our neighbor further informs the public that there were "Abolitionists" in the Albany Convention, and he refers to certain individuals there as having professed in the debate on missions to the slaveholding states the very doctrine which he says is the distinctive tenet of "Abolition." On turning to the paragraphs referred to we find him there saying that a large majority of the Committee on the Home Missionary Society were "technical Abolitionists." He says that the resolution reported by the majority of that Committee, "expressly forbids preaching the Gospel to slaveholders," and is "the extremest view of ultra abolition." That statement is a gross misrepresentation of the fact. He says that Pres. Blanchard and Mr. H. W. Beecher "supported" in debate the principle "which expressly forbids preaching the Gospel to slaveholders." Our memory deceives us, if they did not distinctly disavow that preposterous principle. The editor of the *Observer* knows perfectly well that Pres. B. and all who are of his way of thinking hold a principle exactly the opposite of that which he imputes to them. Their principle is that the Gospel is the remedy for slavery; that it ought to be preached faithfully to all slaveholders; that it is *not* preached faithfully where slaveholders are permitted to think that they can be Christians, and can be admitted to communion as such without giving freedom immediately to their slaves. They have withdrawn from cooperation with the Home Missionary Society not because it preaches the Gospel in the South, but because in their opinion it does *not* preach the Gospel to slaveholders.

The real difference between the resolution which Pres. Blanchard and Mr. Beecher supported and that which was *unanimously* adopted is obvious to any candid reader. If the *Observer* finds occasion to advert to the subject again, we hope the editor will say explicitly whether *he* is willing to adopt the unanimous resolution of the Convention as the expression of his own views. And while he is about it perhaps he will say whether he professes to be an Anti-slavery man, and whether the *New York Observer* is an Anti-slavery journal?

DR. PARKER ON SLAVERY.

At a proper time our readers will expect from *The Independent* itself, some judgment on the merits of the controversy between Mr. Beecher on the one hand and the New York *Observer* and Dr. Parker on the other. In the present stage of the controversy we have thought it unadvisable to review the case.

The communication which we publish this week (signed [illegible]) touches upon [illegible] which has [illegible] is from a source worthy of the highest consideration. The author is a man of exact and accurate mind; and the great business of his life has been the analysis and interpretation of language.

EDITORIAL CORRESPONDENCE.

EDINBURGH—ANOTHER PICTURE.

What a wretched place is Edinburgh—so much filth, so much drunkenness, so much squalid misery,—one can hardly tolerate it for a day. The transient visitor who merely goes the tourist's round from Calton Hill and Holyrood Palace to the Castle, and from George's Square or Prince's-street Gardens to the waters of Leith, sees almost nothing of this, and will rest satisfied with my former picture of Edinburgh, that paints it one of the most unique, refined, elegant and attractive cities of the world. Such indeed it is; and yet it exhibits also Vice and Misery in forms as massive, towering and unique, as its architectural structures heretofore described.

We will leave for the present our history and romance with the stereotyped loquacity of the three guides at Holyrood. Three shillings worth of emotion expended upon the Mary of the palace may suffice for one morning while we go in quest of the Marys of the close and the wynd,—the present, practical, intense, unmitigated miseries of unromantic, unheroic, yet soul-born and immortal creatures, that climb their slimy stairways to their filthy rookeries.

We have passed the antique house of John Knox at the western extremity of the Canongate, and have paused again to gaze at that little narrow study, projecting from the low third story over the side-walk, from which he used to preach to the multitude in the street below. It is some consolation to find that the lower part of the building is no longer disgraced by the sign "John Knox's Tavern," with a paraded license "to sell wine, beer, and spirits," though these articles are still sold in the rear part of the ground-floor of the house; but how sad the contrast of the neighborhood with the old pride and state of Edinburgh that had its abode upon this avenue to the palace in the days of Knox. Turning to the right we will enter the adjoining "close," and see where and how the people live who now crowd this ancient thoroughfare. Here is a low, narrow archway, reeking with filth, where the light scarcely penetrates at noon, and where not even a kindly shower can have access for its purification. Over the entrance is painted in large white letters, "*A Callender here*;" by way of pretext for going up the alley, we inquire of a group of women, where that "mangling" apparatus—so needful in the vicinity—is kept; but there comes back in reply a volley of broadest Scotch that would deter any but the strongest nerves from venturing farther. However, we will brave both the filth and the jargon, and press in to the extremity of the arch, where a straggling ray of light seems to have effected an entrance. Here we find that the archway or tunnel opens into a sort of rift between tall walls of stone, like a fissure produced by an earthquake in a granite rock. Just on the margin of this opening, but within the tunnel, we observe on either hand a low doorway opening upon a dark and rickety staircase, that winds on up, up, up, five, six, seven stories high, and on each "flat" or story, are rooms whose only light is through the crack between the neighboring walls. In these rooms, as filthy as they are dark and dreary, are crowded human beings of both sexes and of all ages, deprived of all the comforts, and of nearly all the necessaries of life, and at the same time addicted to the grossest forms of vice. Penetrating still further up the fissure, we find a succession of entrances to similar flights of stairs, leading to similar apartments with the same miserable class of tenants; till at length the passage terminates in a cross-wall with a low doorway and a long perpendicular row of windows, like the windows of a tower, that let in their modicum of light upon the filth and misery there tenanting also. This is a "close";—a narrow passage between houses, commonly not more than three or four feet wide, yet serving as the common entrance to several rows of apartments, whose common filth is deposited in it as in a sewer: sometimes a close is open at both ends and leads from street to street; sometimes it is entered through an arch, and sometimes it is open up to the sky for its entire length; but the great height of the houses in Edinburgh, and the dark color of the stone of which they are built, gives to the close even when open upward and at both ends a very dismal aspect. And yet in houses thus closely abutting upon each other, without yards, courtyards, or any external area for ventilation, the chief citizens of Edinburgh were once accustomed to reside. The city was built thus compactly for the purpose of defense, which was formerly of more importance than ventilation. These buildings now serve for packing the poor, who to the want of light and of ventilation add the greater want of cleanliness. There are many of these closes in old Edinburgh; I penetrated several at random and always found them noisome from excessive filth, though exhibiting different degrees of wretchedness. In the preceding sketch I have grouped about one the general features of them all.

A wynd is a passage of the same general character as a close, except that it is wider, sometimes wide enough to admit of a single vehicle; in the wynds one finds a little more light, a little more air, but hardly more of comfort or of purity. This feature of Edinburgh is a peculiarity. Other cities have their streets and quarters of poverty, impurity and vice, their courts and lanes where the miserably poor live in filth and rags, but these closes, seams of filth between walls of granite masonry, alive with human beings, are quite unique in the annals and the topography of city pauperism. Yet in such dark places the light of Religion has come with its renovating power. In a close adjoining that which I have described, is one called "Chalmers' close," in which I found a neat chapel newly finished, and furnished with comfortable benches, giving accommodation to some three hundred persons. This is planted right in the midst of such squalid wretchedness as I have described, though the close is somewhat wider than the average, and there are evident marks of improvement in the physical condition of its inhabitants. The name of the close—every close and wynd has a name, and usually the name of some person—would naturally lead one to confound this with the scene of Dr. Chalmers' labors, which lies in quite another part of the city. The church in this close belongs to the United Presbyterians, who are best known to American readers through two of their ablest ministers, Rev. Messrs. Brown and Thomson. It is an excellent plan of the several denominations, and if I mistake not of the several churches or parishes of Edinburgh, to select each a particular district as its field of missionary labor, and to supply that district with the means of education and of worship. In this way Sabbath-schools are sustained—not for the children of the church or parish proper, who are presumed to be instructed at home—but for the children of the poor. This restriction of the Sabbath-school system to the poor, however, deprives it of much of the moral and social power that it has in the United States, and by diminishing its respectability diminishes also its influence.

The United Presbyterian Church has undertaken a mission in the quarter to which I have referred, and that is understood to be their particular field. The excellent pastors just named, preach often in this little mission chapel; but besides their occasional services, it has the regular ministrations of a missionary, and there are connected with it day-schools as well as Sabbath-schools and Bible classes. A Bible class for young women, held in the house of the person who has the care of the chapel, is said to be very well attended, and very promising as to its results.

It was in such a neighborhood as this, in the western extremity of the old city, that Dr. Chalmers began that personal ministry to the poor which was the crowning glory of his life, and which has given an impulse to all similar move[illegible] in other great cities throughout Protestant Christendom. Passing down the Cowgate into the Grass market, till you come under the lea of the castle, you will find at the farther extremity of that area—once washed with the blood of the martyrs—a very neat and commodious stone church opening upon the West Port, directly opposite the close where Burke carried on his infamous traffic in human bodies for dissection, and entrapped his victims by the score. This is the church where Chalmers preached, preferring such a field to that presented in the stately old Tron Church in the High-street. The neighborhood is now so completely renovated, that unless you are in company with one who remembers what it was twenty years ago, you would hardly conjecture that it had ever been a Sodom in depravity. But such it was. Burking was but one of the monstrosities of crime that grew and festered there. When Dr. Chalmers determined to abandon a post of comfort and honor and emolument, for a post of toil and sacrifice and conflict, he made no half-way work of it, but went and planted himself beside the gates of hell and there tested the promise of Christ, that these should not prevail against His kingdom. The movement was wisely planned, and it was urged with a zeal and a persistence, a courage and a confidence, that under God insured its success.

Several years ago some Christian gentlemen of wealth proposed to renovate the neighborhood in the rear of the New York Hospital, by building the Duane-street church, and by purchasing and improving the property in its vicinity. The latter part of the plan was never carried out,—much to the regret of those who are now in quest of eligible, airy residences in the lower part of the city. Had this been done, however, it would only have improved one locality to the detriment of another, by expelling vice to other quarters. But the church was built, a fine marble edifice, worth sixty or eighty thousand dollars; a succession of able and eloquent ministers occupied its pulpit; an enlightened and liberal congregation well sustained not only the stated worship of the sanctuary, but Sabbath-schools, and tract and missionary operations, for the benefit of the poor and the degraded around them; the church was one of the best and most useful in the city, and yet it accomplished almost nothing perceptibly for the good of the neighborhood in which it was located. Vice and pauperism crowded upon it on the one side, and business upon the other, till at length after a long and hopeless struggle the post was abandoned, first by a part of the congregation and afterward by the remainder, for two positions as remote as possible in their location and in their surroundings. As a church for all the interior purposes of a church organization, it was eminently prospered; but as a Christian enterprise for the reformation of a degraded and vicious neighborhood, it utterly failed. The poor would not mount its marble steps and cross its marble vestibule to sit upon its cushioned seats, where wealth and refinement and fashion instinctively claimed a monopoly; the vicious would not come into contact with the virtuous, where everything would remind them of their disparity in social position as well as in moral character, and on the other hand, the virtuous, the refined, the elegant, the fashionable, became weary of threading their way to the house of God through avenues of vice and misery, and the pious were loth to breathe the tainted atmosphere that surrounded them upon their way to the place of prayer. By and by the carriages that had barred the poor man's access to the portal of a church designed to renovate the neighborhood, ceased to soil themselves with the drainage of sugar-houses and of common sewers, and rolled magnificently along the pave of the Fifth Avenue. It was with much regret that good men who had embarked in an enterprise for the improvement of a vicious neighborhood, found themselves driven from their post without having accomplished any permanent good for the locality. On the other hand, some years ago, a comprehensive and systematic plan was formed for supplying the religious wants of the poor in New York by means of free churches sustained by voluntary contributions. I need not repeat the story of the ultimate failure of that plan, after it had accomplished much good in some localities. But why is it that these several experiments in New York have failed to do what has been done in Edinburgh? A brief history of the West Port church may throw light upon this question. When Dr. Chalmers determined to undertake that mission, he admonished his affectionate parishioners of the Tron Church not to follow him to his new quarters for the sake of hearing him preach, for he desired only such attendants as were willing to co-operate in his special work. Funds were raised sufficient to endow the enterprise, so that its yearly expenses could be met chiefly with the interest upon these. An attractive house of worship was erected, neither forbidding the poor by superfluous elegance, nor repelling them by a stigma in its very name. The simple idea was, that Dr. Chalmers had come to preach the Gospel to the inhabitants of that neighborhood, and that a church was erected by voluntary contribution for their accommodation. But the effort did not rest here. Direct measures were taken to induce the inhabitants of the district to attend worship in the church that had been provided for them. And what were those measures? Not merely the distribution of Bibles and tracts, the posting of notices of religious meetings, nor even private, personal solicitation to attend these meetings, but something more practical than all this. Schools were opened, secular as well as religious, for the gratuitous instruction of the children of the neighborhood; *industrial* schools were established, to furnish and to encourage useful employment, and to give instruction in the mechanical branches of trade; a *wash-house* was erected in the vicinity, and the people were taught how to live comfortably, and were then urged to live piously. In other words, a practical exposition of Christianity as a system of benevolence, adapting itself to their condition, relieving their wants and seeking their improvement, was made first through those outward physical signs, that such a class of minds would discover and appreciate as the media of a higher development of truth;—just as the opening of the eyes of the blind, and the restoration of motion and of vigor to the palsied, preceded the announcement of the Messiah to the receptive and believing soul. Now it is precisely at this point that efforts to Christianize the pauper and vicious population of New York have hitherto been wanting. We have our City Tract Society—a most admirable and useful institution,—and we have mission schools innumerable; we send to the poor, Bibles and tracts, and missionaries and teachers; but we do not look after their homes, their means of occupation and support, their health and physical comfort, as we should, and therefore we fail to reach them, or at least to hold them under our influence.

I have long felt that nothing would be accomplished in a general way for the improvement of vicious neighborhoods in New York, until Christians show a practical regard for the physical comfort of the poor, and especially till the hand of Christian charity erects wash-houses, model lodging-houses, and industrial schools; these must precede the erection of churches in such localities, in order to provide the congregations for churches when built. Should Dr. Phillips, in imitation of Dr. Chalmers, resign his charge in the Fifth Avenue, for one at the Five Points, he could accomplish almost nothing, until Mr. Lenox, besides building a church, should have built a wash-house, a lodging-house, and a school of trade, all understood to be part and parcel of the new church enterprise. Some good people in New York have a great horror of such philanthropy, lest it should secularize and Fourierize the Gospel. When *The Independent* advocated such measures some time ago, one subscriber stopped his paper, because a professedly religious journal was discussing subjects that should be left to the *New York Tribune*. With such unpractical Christianity, what can tracts and church edifices accomplish?

Look now at the results of Dr. Chalmers's church, school, shop, and wash-house effort. In the first year of its establishment, the people of the neighborhood contributed toward its expenses about $200; now they contribute from $1200 to $1500; that is, the church is entirely self-sustaining; it has a large congregation *from the immediate neighborhood*—people who never before attended church—who alone support it, and the interest of the fund heretofore expended there, is now applied to a similar enterprise in another quarter. When shall the like be witnessed in New York? All hail to Mr. Pease and Mr. Brace in their praiseworthy efforts; but where are the pastors and the churches that will do what must be done, if New York is ever to be renovated and saved?

The Soup Kitchen.—Passing down the Canongate one day from Holyrood Palace, I noticed upon the gate of an antique building a sign, "Night Refuge, and Soup Kitchen," and at once resolved to acquaint myself with the establishment. Returning at the appointed hour, I was courteously admitted, and was soon initiated into all its details. This charity covers three departments—1st. A house of general refuge; into this department two classes are received: the worthy poor who are out of employment here find a temporary asylum, until work can be procured for them. Upon an average, 600 persons per annum find an asylum here in this capacity.

Another class consists of poor persons who wish to board more cheaply than they can maintain themselves, and who are here provided for at simple cost. Most of these are inebriates who desire to reform, and who make this a voluntary prison, in order to shield themselves from temptation. About 275 persons of this description seek an asylum yearly within these walls, and nearly one-half the receipts of the establishment are in payment for their board; some 60 of this class have their expenses defrayed by the parishes to which they belong. These are encouraged to work by being allowed a per centage upon the avails of their labor. The females do the sewing and the house-work for the establishment. A hospital is connected with the institution for sick inmates, and there are schools for the children who from time to time come under its care.

A second department is the *Night Refuge*. Homeless wanderers, such as in New York are sent to the station-houses, here find shelter and bed for the night. Applicants are carefully examined by the superintendent, and their names are registered in a book kept for that purpose. The house has accommodations for about 100 transient lodgers, who are distributed upon rude but cleanly bins, arranged in double rows, and about 20,000 persons annually use these dormitories.

A third department is the *Soup Kitchen*; here rations are distributed daily at 12 o'clock, for tickets valued at 1d., or two cents each. These tickets are purchased in quantities by subscribers to the institution, who give them to vagrants in lieu of money, or to the deserving poor. A ration consists of a small loaf or roll of bread, and a basin or wooden tub of soup, holding about two quarts. These rations may be eaten on the premises, or carried away to be eaten elsewhere. Many poor persons of respectable character are in the habit of buying tickets, and procuring one good meal a day much cheaper than they could prepare it for themselves. I saw several pitchers sent in to be filled with soup for such families. Having inspected the great cauldron in which the beef, peas, onions, and meal, were swimming and simmering together, I was kindly invited to test the quality of the compound. No apology would be received by the good dame who officiated as chief cook, and a little table was forthwith spread for me, with a snow-white cloth, a basin of soup, and a roll of bread. The bread was very good; and though my stomach rebelled somewhat at the basin of porridge, I swallowed a few spoonfuls of it with a refreshing conviction that I would relish it mightily in the deserts of Arabia. It was a good wholesome Scotch porridge, for which any hungry man might be thankful. The total expense of this establishment is $20,000, defrayed by yearly subscriptions, and by the receipts from permanent lodgers.

Asylums.—Edinburgh has several orphan, half orphan, and other asylums for children, founded and conducted upon the most munificent scale. Chief among these are Heriot's Hospital, the two Watsons' Hospitals, and Donaldsons' Hospitals. These institutions occupy severally immense areas, covered in part with large and elegant buildings, and ornamented with shrubbery, gardens, and play-grounds. Boys are here provided with board, lodging, clothing, and education, and have every facility for their physical, intellectual and moral training. One would think that in these hospitals there was ample provision for all the boys in Edinburgh; and indeed some of the more enlightened philanthropists of the city are of opinion that this form of charity is overdone; it sets a premium upon destitution.

The Ragged School. But by far the most interesting institution that I visited in Edinburgh, was the Ragged School, located at the upper extremity of High-street, near the entrance to the castle. This institution was originated only five years ago

tion to the law of the state. To the shame of the Christian name, they will submit.

The Theological School of Geneva has, at last, filled the chair left vacant by Prof. Scherer. Scientifically speaking, we may say, that when he left, the glory of the school departed. Will M. Lobstein, who takes his place, be able to fill it? It is much questioned, and nothing in his former labors is calculated to induce that hope. It is true, M. Lobstein holds, I am told, M. Gaussen's theory of inspiration, but this is not all: indeed some might think it a very poor title to a chair of theology.

FRANC PARLEUR.

THE GROUND OF OFFENSE IN UNCLE TOM'S CABIN.

The obnoxious passage ascribed to Rev. Dr. Parker, in *Uncle Tom's Cabin*, is as follows:—

"Slavery has no evils but such as are inseparable from any other relation in social and domestic life."

Here observe—1. That the words quoted are carefully bounded by quotation marks in *Uncle Tom's Cabin*, so that the American divine is made accountable for these words, neither more nor less.

2. That Dr. Parker is not made to say "Slavery has no evils but *those* that are inseparable from any other relation in social and domestic life," but "Slavery has no evils but *such as* are inseparable," &c. That is, *slavery has no other evils in kind, but what are inseparable from any other relation in social and domestic life.* This, I apprehend, is an important point, which has been passed over entirely by the friends of Dr. Parker.

3. That Dr. Parker is not made to say "Slavery has no evils but such as are inseparable from *this* as one of the relations in social and domestic life," as if the evils were absolutely inseparable; but, by way of abridged comparison, "Slavery has no evils but such as are inseparable from *any other* relation," &c. That is, *slavery has no evils but such as are inseparable* (*scilicet*, in the same degree, or just as inseparable) *from any other relation in social and domestic life.* The word *inseparable* is taken in its popular or colloquial sense, as it had been by Dr. Parker himself.

The following appears to me to give the fair meaning and full force of the alleged quotation: "*There are no evils in slavery but what adhere as closely to any other relation in social and domestic life.* The obnoxious part of the sentiment lies in comparing slavery with the common domestic relations and in putting the evils of the former on a level with those of the latter.

4. The actual words of Dr. Parker are as follows:—"What then are the evils inseparable from slavery? There is not one that is not equally inseparable from depraved human nature in other lawful relations."—*See Chr. Obs. Dec.* 25, 1846.

The sentiment of these words, whether taken by themselves, or in their connection, fully support the sentiment of the alleged quotation in *Uncle Tom's Cabin*. "What then are the evils inseparable from slavery," so much talked of by abolitionists, and by my opponent in particular? "There is not one that is not equally inseparable from depraved human nature in other lawful relations." Here Dr. Parker uses the word *inseparable* not in its absolute sense, but as a term of measurement (*equally inseparable*,) and compares the evils of slavery, even while human nature remains depraved, with the evils of other lawful relations, and puts them on the same level.

The words, then, which have gone the rounds, as a fictitious condensation of the actual words of Dr. Parker,

"Mrs. Stowe, in the proposed card which was not accepted, met the difficulty exactly. She omitted the obnoxious comparison, and thus allowed Dr. Parker to utter a very different sentiment.

This was the very course which Dr. Parker himself, when called upon in his controversy with Mr. Rood, to retract or re-affirm his words, he did neither. But he repeated the language, leaving out the comparison. *See Chr. Obs., Jan.* 29, 1847.

It is somewhat remarkable that the *N. Y. Observer* does not relieve Dr. Parker at all in this particular. For, according to the acting editor of this paper, Dr. Parker maintained that the incidental evils of slavery, there being no others, were *separable with just as much certainty* and *just as easily* as they can be separated from depraved human nature in other lawful relations. This explanation, in my view, contains all that is obnoxious in the representation of Mrs. Stowe. For it is much the same whether we say of the evils of slavery that they are *as easily separable*, or whether we say that they are *no more inseparable*, than certain other evils. Yet the *N. Y. Observer* while apparently holding this sentiment himself regards the charge in *Uncle Tom's Cabin* as a grievous slander. But Dr. Parker is not bound to accept of the *Observer's* explanation of his views.

I have endeavored to conceive what Dr. Parker actually intended, when he wrote these words: but I have not been very successful.

Perhaps he meant the evils of slavery *in kind, though not in magnitude*. In that case *Uncle Tom's Cabin* has done him full justice.

Perhaps he meant to say, the evils of slavery *are as truly, not equally*, inseparable, etc. This might have been easily explained.

Or, perhaps he meant to say, that the evils of slavery, in a *more sanctified state* of human nature, would be no more inseparable from it, than similar evils are now from depraved human nature in other lawful relations.

A few words from Dr. Parker might relieve the difficulty:

in any case, abolitionists will be gratified to learn that the imputation to a Northern divine of the sentiment in the alleged quotation, is regarded as an injurious and calumnious assault on his Christian character and professional reputation; that a distinguished jurist has pronounced it clearly libellous; and that Dr. Parker himself estimates the injury at $20,000. What will the South say of the North? G.

MR. BEECHER'S CARDS.

The first of the following cards was published in several daily papers week before last, and was issued in an extra sheet from this office containing Mr. Beecher's reply as it was in *The Independent* of Oct. 7. It was directed to be inserted in last week's *Independent*, but was omitted through an oversight, in consequence of the pressure on our columns by the Convention. The second card appeared in the *Daily Times* of Tuesday last.

MISTAKE CORRECTED.—After the issue of *The Independent*, Oct. 7th, I received from Mrs. Stowe a notice that a large part of her last letter to Dr. Parker, as it appeared in our paper and also in the New York *Observer*, should have been left *out*. When the letter was written, Mrs. Stowe, too unwell to write herself, employed a sister as amanuensis. From the copy sent Dr. Parker, the whole of the following was stricken out; but was not erased from the original by her assistant. But Mrs. Stowe gives below her own explanation.

The following should be left out, and it has been omitted in the letter as it stands in the *Extra*.

My dear sir, there are some few things in this matter that you know perfectly well, for I know that you were satisfied of them at the time we had our interview. In the first place, that the remark as published was published as a sentiment to be replied to in a dramatic argument, for everybody knows that that is the character of the article. And your name was given, as the name of a leading man who was known to have publicly advanced that sentiment. I had no possible means of knowing that the sentiment was not yours, since you had allowed it in silence to become a historical document. You know, and I know, that you have stood last, image which, when placed side by side with what I opposed, is such that not one man in ten can be made to see any difference. I *know* that because I have tried earnestly and sincerely to explain to sensible men what you did mean by the language which you admit that you used, and it has failed to produce any impression on them except this, that it is a juridical construction of language, by which either of two opposite assertions can be claimed as the writer's sentiments according to emergencies.

I can still publish the facts of the case just as I wrote them—*first*, what you did not say; *second*, what you *did say*; *third*, the evidence that you knew the construction which the world was putting upon your language, and yet that you did not contradict it. But I certainly think that the whole matter is in a more creditable form to you now than if I should do so.

I have done what I consider to be perfectly honorable and fair to remove an imputation for which you have given too much occasion.

You know perfectly well, Mr. Parker, for I told you frankly, that I did not consider myself to have acted wrong in this matter, but simply to have fallen into a mistake, which your silence rendered unavoidable, and I consider myself to have said all that you can possibly expect from me under the circumstances.

Mrs. Stowe gives the following explanation of the way in which the mistake occurred, and although the letter is meant for *me*, and is colloquial, I prefer giving the correction in Mrs. Stowe's language:

In your expose, my last letter to Dr. Parker has one mistake, which occurred in this way: Mrs. Hooker copied it for me, and Mr. Stowe looked it over in the copy which was sent to Dr. Parker. He desired me to have the inclosed omitted, as he feared it might only tend to produce unpleasant feeling and *do no good*. Isabella omitted them in the copy *sent to him*, and I supposed erased them from my copy. Never expecting to have them published, I did not notice it very particularly. When you telegraphed for the papers, I was in Brunswick; I started next morning for Andover, where the papers were; got there about half-past one; had only a few moments to collect the papers and be off in the cars (for Boston) at two o'clock and put them into the afternoon mail. I had no time to review them; this accounts for the mistake. Perhaps you had better in this way publish this correction immediately.

This letter appears in the published correspondence in the *New York Observer* just as it was in *The Independent*. The reason is, that Dr. Parker, having mislaid his copy of the letter, applied to me for it, and was furnished with it just as it had been sent to me.

HENRY WARD BEECHER.

AN EXAMINATION OF DR. PARKER'S CARD.

To the Editor of the New York Independent:

In regard to the two letters *omitted* in my narrative, I have to say, that no such letters were sent to me by Professor Stowe. I did not know of their existence, or that they ever had been written. They were *omitted* but not *suppressed*.

Dr. Parker falls into a precisely similar omission, in his publication of the documents in this affair, in the *Observer* of October 7. The letter of Mrs. Stowe to me, and my letter to Mrs. Stowe, in relation respectively to my card, and the substituted correspondence, were both of them omitted in Dr. Parker's series of letters.

The case stands, then, that there were letters on both sides of which the other party was ignorant, and so omitted to publish; for I do Dr. Parker the justice to believe that he did not know of the existence of the letters which *he* omitted.

Dr. Parker, besides the assertion that he did not give me any sort of permission to publish the letters, appends four letters to his card, for the purpose of showing that there is in them no allusion to his "having signed or consented to the publication of these letters."

I. The first letter is his own to Dr. Stowe, written a few hours after our interview. The only sentence in it bearing upon the point is this: "But an hour before receiving it (Professor Stowe's letter) I had a friendly interview with the Rev. H. W. Beecher—an interview that seems to me to promise a satisfactory adjustment." If Dr. Parker's silence as to an approval of these letters is a presumption of comparing slavery with the common domestic relations, and in putting the evils of the former on a level with those of the latter.

4 The actual words of Dr. Parker are as follows:—"What then are the evils inseparable from slavery? There is not one that is not equally inseparable from depraved human nature in other lawful relations."—*See Chr. Obs. Dec.* 25, 1846.

The sentiment of these words, whether taken by themselves, or in their connection, fully support the sentiment of the alleged quotation in *Uncle Tom's Cabin*. "What then are the evils inseparable from slavery," so much talked of by abolitionists, and by my opponent in particular? "There is not one that is not equally inseparable from depraved human nature in other lawful relations." Here Dr. Parker uses the word *inseparable* not in its absolute sense, but as a term of measurement (*equally inseparable*,) and compares the evils of slavery, even while human nature remains depraved, with the evils of other lawful relations, and puts them on the same level.

The words, then, which have gone the rounds, as a fictitious condensation of the actual *words of Dr. Parker*,

"Mrs. Stowe, in the proposed card which was not accepted, met the difficulty exactly. She omitted the obnoxious comparison, and thus allowed Dr. Parker to utter a very different sentiment.

This was the very course which Dr. Parker himself, when called upon in his controversy with Mr. Rood, to retract or re-affirm his words, he did neither. But he repeated the language, leaving out the comparison. *See Chr. Obs., Jan.* 29, 1847.

It is somewhat remarkable that the *N. Y. Observer* does not relieve Dr. Parker at all in this particular. For, according to the acting editor of this paper, Dr. Parker maintained that the incidental evils of slavery, there being no others, were *separable with just as much certainty* and *just as easily* as they can be separated from depraved human nature in other lawful relations. This explanation, in my view, contains all that is obnoxious in the representation of Mrs. Stowe. For it is much the same whether we say of the evils of slavery that they are *as easily separable*, or whether we say that they are *no more inseparable*, than certain other evils. Yet the *N. Y. Observer* while apparently holding this sentiment himself regards the charge in *Uncle Tom's Cabin* as a grievous slander. But Dr. Parker is not bound to accept of the *Observer's* explanation of his views.

I have endeavored to conceive what Dr. Parker actually intended, when he wrote these words: but I have not been very successful.

Perhaps he meant the evils of slavery *in kind, though not in magnitude*. In that case *Uncle Tom's Cabin* has done him full justice.

Perhaps he meant to say, the evils of slavery *are as truly, not equally*, inseparable, etc. This might have been easily explained.

Or, perhaps he meant to say, that the evils of slavery, in a *more sanctified state* of human nature, would be no more inseparable from it, than similar evils are now from depraved human nature in other lawful relations.

"—What then are the evils inseparable from slavery?—*first*, what you did not say; *second*, what you *did say*; *third*, the evidence that you knew the construction which the world was putting upon your language, and yet that you did not contradict it. But I certainly think that the whole matter is in a more creditable form to you now than if I should do so.

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II. As to Mr. Butler's letter, it may be remarked that it contains four points. 1. A corroboration of my account of the interview with *him*. 2. A distinct recognition of the fact that he understood that these letters were for publication. That Dr. Parker did not expect the letters to be published *until* Dr. Parker had conferred with him respecting them. 4. But that this expectation of seeing Dr. Parker before publication did not arise from anything in *our* conversation, but from his sense of the proprieties which exist between counsel and client. On this head his language is decisive: "I have no recollection that you told me that Dr. Parker would consult me on the subject; but my expectation that he would do so was the necessary result of the relations of client and counsel existing between him and myself."

In Mr. Butler's position I do not see how he could have written a more impartial or honorable letter, and it is entirely to my mind.

III. My silence respecting Dr. Parker's assent, in my letter to Mrs. Stowe, is scarcely deserving a remark, since it is plain that such a letter could have had no existence, unless I supposed Dr. Parker to have accepted the correspondence. It was a thing taken for granted, and the letter is a persuasion of Mrs. Stowe's assent to that which the whole letter implies Dr. P. had assented to. The very idea of sending for her approval letters which Dr. Parker did not like, and of consulting her how to agree to documents which the other side might then reject, is absurd. Mr. Butler's idea was reasonable enough, viz.: That Dr. Parker *had* assented to the letter; that Mrs. Stowe's consent was to *be* obtained; and that, *then*, a formal signature was to be effected. But Dr. Parker's view, viz.: That he did not like the letters: that they were to be modified; and yet, that they were to be sent to Dr. Stowe for her approval, and to come back to Dr. Parker for further changes *after* her signature, will not bear a moment's investigation.

HENRY WARD BEECHER.

LITERARY INTELLIGENCE.

WASHINGTON.—T. B. Welch's magnificent portrait of Washington, "engraved (by permission) from Stuart's *only* original portrait in the Athenæum, Boston," done "under the superintendence of Thomas Sully, Esq., the eminent artist," is put forth as "the only correct likeness of Washington ever published." It is engraved on steel, and is an excellent work of art, is published by George W. Childs, Philadelphia, and sold in this city by Williams, Stevens & Williams, Broadway, and William Terry, 112 Nassau-street. A few proof impressions are on sale at $10. The price of the engraving is $5, for which a copy will be sent by mail, free of postage, to any part of the United States—thanks to the public blessing of "cheap postage" on printed matter. Charles Folsom, Esq., the Librarian of the Athenæum, says of this engraving—

"I have forborn: to express my opinion of it till I had *lived with it* for some little time. As I was cognizant of Mr. Welch's diligence and solicitude to do justice to the original when he was here two or three years ago, and felt a strong interest in his success, I now take great pleasure in saying, that, on studying his work and comparing it with the portrait in the Athenæum Gallery, I am more and more struck with its fidelity, and do not hesitate to say that I think it the *best* copy which has yet been engraved, and that I would rather own it than any painted copy I have ever seen."

THE GREAT SCHISM.—"A History of the Division of the Presbyterian Church in the United States of America. By a Committee of the Synod of New York and New Jersey." Published by M. W. Dodd. 12mo, pp. 278. Rev. N. N. Judd is the chairman of the committee, and wrote the report, which was presented to the Synod at Poughkeepsie the present week. The Appendix contains the legal opinions of Judges Rogers and Gibson, Chancellor Kent, and Messrs. George Wood and Samuel M. Hopkins. From Chap. I. it appears that the "Plan of Union" was abrogated by the General Assembly of 1837 on the 22d of May; the resolution to "cite" the obnoxious synods was adopted by a majority of six on the 26th, and the exscinding resolutions afterwards, by which 4 synods, 500 ministers, and about 60,000 communicants were declared "out of the Presbyterian church." The "schism" or division into two General Assemblies took place in 1838, as described in Chap. VI.

EGYPT.—"Ancient Egypt under the Pharaohs. By John Kenrick, M.A." In two volumes. 12mo, pp. 430, 448. With Illustrations. Published by Redfield, 110 Nassau-st. The preface opens thus:

"Egyptian Archæology and History have undergone a complete revolution since the commencement of the present century, and especially since the discovery of the hieroglyphical character. Hitherto, however, no work has appeared in our language from which the historical student can obtain a comprehensive view of the results of the combined labors of travelers and artists, interpreters and critics, during this whole period. The object of my work is to supply this deficiency."

ROME.—"The Roman Republic of 1849, with Accounts of the Inquisition, and the Siege of Rome, and Biographical Sketches." By Theodore Dwight. With an elegant steel engraving of Garibaldi, and lithograph portraits of Filopanti, Avezzana, Foresti, and Col. Forbes. Mazzini is omitted, and only a brief sketch is given of him; but he is sufficiently known without. Many interesting incidents are recorded in this work. 12mo, pp. 240. R. Van Dien, publisher, 86 Nassau-street.

ANTI-TOM.—"Uncle Tom's Cabin contrasted with Buckingham Hall, the Planter's Home; or a Fair View of both sides of the Slavery Question." By Robert Criswell. Published by D. Fanshaw, 106 Nassau-street. 12mo, pp. 152. With Illustrative Pictures. Surely, the "contrast" is very great between the Planter's Home and the Slave's Cabin. No book or picture is needed to prove this. Nor is it a new idea, that the prospect of marrying a plantation and negroes should make either New Yorkers or Englishmen confess a change in their views of slavery.

NORTHWOOD.—Another of the attempts to "head off" Uncle Tom, is a reprint of the work entitled, "Northwood; or Life North and South," by Mrs. S. J. Hale. 12mo, pp. 408, stitched. H. Long & Brother, publishers, 43 Ann-street. The title on the cover is headed "Mrs. Hale's Great National Work," which should commend it to the Castle Garden Committee. In the preface the author informs us that the work was written 25 years ago, as a means of support for her orphan children, and was "written literally with my baby in my arms, the youngling of the flock, whose eyes did not open on the world till its father's were closed in death."

ILLUSTRATED UNCLE TOM.—Messrs. Jewett & Co., Boston, the publishers of "Uncle Tom's Cabin," inform us that they are preparing to issue for the holidays a gift edition of the work entire, in one 8vo volume, with one hundred superb engravings, from designs by Billings, engraved by Bobn & Smith, of Boston, in connection with other eminent engravers. They intend to make it one of the most splendid books ever published in America. One of the engravings will be an elegant steel-plate portrait of Mrs. Stowe. Mr. Jewett adds:—

"I take pleasure in informing you that we shall soon publish Uncle Tom in the German language, translated by one of the best German scholars in the country. We hope to get it up to retail for thirty cents, thus placing it within the reach of every German in the country."

CALHOUN.—The State of South Carolina assumed the publication of the Life and Writings of her eminent and honored representative, the late John C. Calhoun,—and purchased in this city a large quantity of paper for that object. In the issue, it has been found that the demand for these volumes was not equal to the provision which had been made. We have now lying on our table a sheet of this paper, a sample of 200 reams which have been returned to New York to be sold—enough to make 6000 volumes of 500 pages each. We commend it to Mr. Jewett, to print his illustrated edition of "Uncle Tom's Cabin." That will sell, even in South Carolina.

TREGELLES'S NEW TESTAMENT.—We are favored with a letter from Rev. Dr. Davies, of Montreal, inclosing a copy of a letter from Dr. Tregelles, dated Sept. 14, giving a sketch of his proceedings, which evinces the greatest possible care in the correction and collation of the various readings. The labor is very great, and the results promise to be quite valuable in producing a pre-eminent "critical edition of the Greek and Latin New Testament." Dr. Davies is obtaining subscribers in this country, at £3 3s. for a single 4to volume. Dr. Tregelles says—

"I shall probably take full steps with some publisher in the United States for securing copyright; perhaps the book will be first published in America, and then my copyright is safe for this side of the Atlantic. *What* I publish will depend entirely on the *number* of subscribers; if I get the means I shall publish in the book a lithographed fac-simile of an entire page of each collated manuscript; a printed edition could not easily imitate these, when done by first-rate artists; and also I should prefix a full introduction to New Testament criticism. If I cannot get the money these things must be separate. The expense will be very great. I cannot reckon on less than £1800 for publishing and printing—leaving preparation out of the question."

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PAMPHLETS.

Very opportunely, the excellent "Report on the Plan of Union," which was made to the Congregational Convention at Michigan City in 1846, got reprinted in a pamphlet, and was freely circulated at the Albany Convention. The Committee who made the report were Rev. H. L. Hammond, of Mich., George Roberts, of Ohio, Parsons Cooke and J. P. Langworthy, of Mass., and the late Mr. David Hale, of New York. "Though seed lie buried long," &c.

"Church Secession" is the subject of a discourse delivered before the Presbytery of Trumbull, Ohio, by Rev. William C. Clark, of Warren. It discusses the question, "When are the minority of a church justifiable in secession?" not with reference to the right and duty of a portion of members of a church of Christ, but with reference to the withdrawment of a church or churches of Christ from their voluntary compact with the human organization called "The Presbyterian Church." The reason is, that Dr. Parker, having advised us to withdraw on their own conviction that the connection is injurious.

Rev. Thomas Laurie, of West Roxbury, Mass., has published a sermon on the duty of magistrates to punish evil-doers. It is an earnest appeal to Thomas Sayles Bright for the enforcement of the Fugitive Slave Law on law and order grounds, to show their consistency by zeal in the enforcement of the Maine Law. Such discourses are more necessary than effectual. Rum had much to do with enforcing the Slave Law. Its legions must become sober before they favor the Maine Law.

The American Sunday-school Union have rendered excellent service in the cause of Biblical study, by their "New Biblical Atlas, and Scripture Gazetteer, with Descriptive Notices of the Tabernacle and the Temple." Royal 8vo, pp. 96, with 12 maps, and several illustrative cuts. Price 80 cents. Sold by J. C. Meeks, Agent, 147 Nassau-street.

No. 19 of *Putnam's Semi-Monthly Library* contains a second series of "Walks and Talks of an American Farmer in England," by Fred. L. Olmsted, 12mo., pp. 192. If as attractive as the first series, it will "take the country," if not the town. The practical instructions to travelers, in the appendix, are excellent.

Lossing's Pictorial History of the Revolution, No. 28, is still occupied with scenes and events in the Carolinas, where, of course, there is ample material, of the deepest interest.

Meyer's Universum, No. 7, has a fine view of Bremen, one of Saratoga Lake, the Obelisk of Luxor at Paris, and Rousseau's College at Montmorency.

The "Past and Future of Hungary; being Facts, Figures, and Dates, illustrative of its past struggles and future prospects." By Dr. F. Henningsen, Secretary to Gov. Kossuth. With maps. 8vo. pp. 63. Price 25 cents. Fitted for general circulation.

Littell's Living Age, No. 439, contains, among other articles, a review of "Uncle Tom's Cabin," from the *London Times* and *Examiner*.

"Religion Divorced from Theology," is the title given to Rev. D. A. Watson's farewell sermon at Groveland. pp. 32.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The regular monthly meeting of the Managers, on Thursday, was largely attended. Dr. Thomas Cock, V. P., presided. The death of Ex-Governor Whitcomb of Indiana, a vice president of the Society, was announced. Rev. Dr. Stiles resigned his office as Secretary for the South, being about to take charge of a new church in New Haven. The Committee on the fund for the new Bible House reported that of the $60,000 required, one-third had been raised before the summer's interruption. It was the opinion of all the Board, that our citizens could and would, if applied to, furnish the remainder of the sum, to the honor of our city and the unspeakable good of millions, who are from this house to receive the Word of Life.

The following individuals, on the recommendation of a Committee, were chosen as Vice Presidents:

Wm. B. Crosby, Esq., New York.
Benj. L. Swan, Esq., "
James Lenox, Esq., "
Matthew T. Scott, Esq., of Kentucky.
James A. Maybin, Esq., of Louisiana.
Myron Phelps, Esq., of Illinois.
Governor Joseph A. Wright, of Indiana.

An interesting letter was read from an officer of the United States Coast Survey, calling the attention of the Society to the numerous poor families along the coast, wreckers, &c., in need of Bibles.

Another letter from California notices the increase of Chinese there, (some 20,000,) and that they are beginning now to turn their attention to mechanical business.

A letter from Oregon gives an encouraging account of the Bible cause there, and calls for an agent or Bible colporteur.

A letter from Germany gave a favorable account of distributions there, through the Rev. Mr. Jacoby, aided by the Rev. Mr. Wimmer, the eloquent Hungarian pastor, recently in this country.

A letter was read from Bishop Boone, at Shanghai, in relation to the progress of Chinese translations, and saying he was about to embark for the United States.

A very interesting letter was read from the Rev. Dr. Perkins, of Oroomiah, in Persia, asking for means to print a new edition of the Modern Syriac New Testament, urgently called for by youth and others; one also from the Netherlands Bible Society, making a grant of 100 Bibles and 200 Testaments in the Dutch language; also one from St. Petersburg, in Russia, asking for further aid in printing the Esthonian New Testament and Psalms.

EPISCOPAL BOARD OF MISSIONS.—The annual meeting was held in Trinity Church, Boston, Oct. 5th. The sermon was preached by Rev. Dr. Lee, of Rochester, from Luke 24: 47. "Beginning at Jerusalem." The Committee on Domestic Missions reported that their receipts were $30,595, of which $7,583 were from legacies; the appropriations are about $25,000 per annum, and they employ two missionary bishops, Drs. Kemper & Freeman, and 85 presbyters and deacons. The Committee of Foreign Missions report their income at $41,408, and appropriations $38,785. They employ two missionary bishops, Dr. Boone in China, and Dr. Payne in Africa; 12 presbyters and deacons; 18 lay assistants, male and female; and 11 native teachers; total, 43 persons. This report was referred to a Committee, consisting of Bishop Burgess, Drs. Crocker and Vinton, Rev. Mr. Vail, and Hon. E. A. Newton of Pittsfield, on whose report a debate arose, concerning the method of operations to be pursued in the East. The report proposed the adoption of a new principle, that of making converts from the Eastern Churches to the Protestant Episcopal communion, in lieu of attempting the reformation of existing churches.

Bishop Southgate trusted that the Foreign Committee would not make a measure so revolutionary, contrary to the expressed principles of our Church, in founding a Mission to the East. He hoped the Board would rather terminate the matter, for the present, by giving up the work.

Mr. Newton thought the resolution not decided enough. He wanted to see the Mission prosecuted vigorously, and if the Foreign Committee had discovered the true way to do it, he hoped they would go on with it, without delay. The resolution was too vague, and he should prefer stronger language in favor of the work.

Bishop Burgess defended the Report, maintaining that the resolution sufficiently met the proper issue regarding the question of expediency in carrying on the Eastern Mission.

Dr. Vinton sustained the position of Bishop Burgess in defense of the resolution, and approved its ambiguous character, as well suited to the present weak and feeble representation of the Church, which evinces the greatest possible care in the correction and collation of the various readings. The labor is very great, and the results promise to be quite valuable in producing a pre-eminent "critical edition of the Greek and Latin New Testament." Dr. Davies is obtaining subscribers in this country, at £3 3s. for a single 4to volume. Dr. Tregelles says—

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SYRIA.—A letter of Rev. D. M. Wilson, dated Druma, August 4, 1852, to the *Central Christian Herald*, mentions that Mr. Calhoun's health has not been firm for some weeks; not more sickness exists in the mission than is usual at the season; a church has been organized at Aleppo, and the church at Husbeiya are about erecting a house of worship. He says:—

"Western Asia is a sleepy portion of the world Were it not for the *live* Franks scattered here and there, nothing would be done worth telling of. The English have their great India Mail which passes through Alexandria and the Red Sea twice a month. This, though not in Western Asia, affects Western Asia. The French have just achieved a great work in the establishment of a line of steamers from Constantinople to Alexandria in Egypt. They run thrice a month each way. Our letters to the United States now go by way of Smyrna, instead of Egypt, as heretofore. Some of the Turkish inland posts are improving in character—yet they are small affairs in comparison with those in the hands of the Franks. The energy of the Turkish government would seem to be on the increase, yet this may be but the last spasmodic struggle of a system undermediately precede dissolution. There seems a general impression in the country that the Franks are to possess the land. The Christians long for the change, while the Moslems cannot endure the least allusion to it."

CHURCHES AND MINISTERS.

BLACKSTONE, MASS.—Mr. Joseph W. Parkhurst, late tutor in Yale College and a graduate of Yale Theological Seminary, was ordained Sept. 29th, pastor of the Congregational church in this place. The services were the following: Invocation and reading of the Scriptures by Rev. Lewis F. Clarke of Whitinsville; introductory prayer by Rev. T. C. Pisco of Grafton; sermon by Rev. Joseph P. Ladd of Norwich, Conn.; ordaining prayer by Rev. N. Beach of Milbury; charge to the pastor by Rev. T. A. Taylor of Slatersville, R. I.; right-hand of fellowship by Rev. J. J. Abbot of Uxbridge; charge to the people by Rev. L. Griggs of Milbury; concluding prayer by —— Bates of Northbridge.

The sermon was an able, instructive, and interesting exhibition of the *work* of the Christian minister, founded on the first verse of the third chapter of 2 Timothy: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The design of the preacher was to show, first, that the office of a bishop or minister was a *work*, and secondly that it was a *good* work.

In conclusion it was remarked—

1. That the faithful minister has no cause to complain of the hardness of his lot.

2. That young men of piety and other necessary qualifications have reason to aspire to the office of the ministry.

The final application was eminently appropriate to the occasion, and was a word "in season," both to pastor and to people.

Blackstone is a flourishing manufacturing village situated on the line of the Providence and Worcester R. R., about eighteen miles from Providence. Within the compass of a mile, there is embraced a population of about 2500. The people are principally engaged in the manufacture of cotton cloth, fancy cassimere and broadcloths, and agricultural implements. One establishment employs nearly a thousand operatives. The majority of the inhabitants are foreigners, principally Irish, for whose benefit (or injury?) a large Romish church has been recently erected. The Maine Law is working a favorable change in the industry and morality of the village.

The Congregational church is small but united, and, under the leadership of its new pastor, sanguine of success. The enterprise rests on a sure basis, and is independent of the fluctuations which sometimes prove so disastrous in manufacturing communities.

Those best acquainted with the pastor and the people will be disappointed in their expectations if this connection does not prove advantageous to the interests of Congregationalism in this vicinity, and to the prosperity of Christ's kingdom.

W. A.

INSTALLATION.—Rev. R. T. Searle was installed over the First Congregational church in New Marlboro, Mass., Sept. 28th. Invocation and reading of the Scriptures by Rev. Mr. Laselle of West Stockbridge; introductory prayer by Rev. Mr. Lombard of Southfield; sermon by Rev. Mr. Harris of Pittsfield; installing prayer by Rev. Mr. Howe of Monterey; charge by Rev. Mr. Pickett of Sandisfield; right-hand of fellowship by Rev. Mr. Greeley of Great Barrington; address to the people by Rev. Mr. Dashiell of Stockbridge; concluding prayer by Rev. Mr. Laselle of West Stockbridge village; benediction by the pastor.

This occasion to the people of the parish and to strangers present, was one of great interest. Mr. Searle is settled by the unanimous desire and action of the people to whom he is to minister, and enters upon his labors with cheering prospects of success. Among the services of the installation we would by no means fail to mention the very excellent music furnished by the choir—giving every evidence that sacred song, as an art and study, is by no means neglected by the dwellers in that pleasant section of "the hill country" of old Berkshire. Z.

EAST LONGMEADOW, MASS.—Rev. William E. Dixon was installed over the Congregational church on the 14th instant. The exercises were as follows:—Introductory prayer by Rev. Mr. Wright, of Chicopee; sermon by Dr. Vaill, of Somers, Ct., from 2 Cor. 5: 13, 14; installing prayer by Rev. Dr. Osgood, of Springfield; charge by Rev. Mr. Bartlett, of East Windsor, Ct.; right-hand of fellowship by Rev. Mr. Tupper, of Hardwick; address to the people by Rev. Mr. Boners, of N. Wilbraham; concluding prayer by Rev. Mr. Buckingham, of Springfield; benediction by the pastor.

It is matter of devout gratitude to God that this people have at length secured the services of one in whom we have confidence as a faithful minister, and that such perfect unanimity has marked their proceedings in the matter. May God, with a pas-

tor, give them his Holy Spirit and build them up in the most holy faith; without whose agency, nothing for good will be accomplished. V.

ORANGE, MASS.—Mr. David Peck, late of Yale Theological Seminary, was ordained pastor of the Central Evangelical church, the 16th instant; sermon by Mr. Bullard, of Royalston; ordaining prayer by Mr. Hatch, of Warwick; charge to the pastor by Mr. Merrill, of Montague; right-hand of fellowship by Mr. Sabin, of Templeton; address to the people by Mr. Knapp, of Hatfield.

It was a day of deep and delightful interest to the inhabitants of that enterprising and growing village. A new and tasteful house of worship is nearly completed. A church has been recently organized, and with entire unanimity the church and society have joined in the choice of their first pastor. We congratulate them on the acquisition of so able and faithful a minister, as we have no doubt Mr. Peck will prove to be. If they will continue to abound in good works, there is reason to believe that spiritual blessings will be bestowed on them in a measure proportionate to their distinguished prosperity in the various branches of mechanical and manufacturing industry.

PROVIDENCE, R. I.—On Tuesday, the 28th ultimo, the noble edifice erected by the Central Congregational church, Providence, was dedicated to the Triune God. The services were overflowingly attended. The sermon, by the pastor elect, was from the words—"This is none other but the House of God."

On Wednesday, the 29th, at an early hour, an ecclesiastical council convened in the lecture room, to take the preliminary steps for installing the Rev. Leonard Swain in the pastoral office. Rev. Thomas Shepard was chosen moderator, Rev. Edward Ebbs, scribe, and Rev. James C. Seagrave, assistant scribe. After a very gratifying examination of the pastor-elect, the council proceeded at 11 A.M. to the public services of installation in the following order:—Invocation by the Rev. J. C. Seagrave; reading of the Scriptures by Rev. E. Ebbs; introductory prayer by Rev. H. M. Dexter; sermon by Rev. E. A. Park, D.D.; installing prayer by Rev. L. Whiting; charge to the pastor by Rev. C. Blodgett; right-hand of fellowship by Rev. Jonathan Leavitt; charge

Editors' Cable.

AN INTRODUCTION TO ALGEBRA, being the first part of a Course of Mathematics adapted to the method of instruction in American Colleges. By Jeremiah Day, D.D., LL.D., late President of Yale College. A new edition. With additions and alterations, by the author, and Professor Stanley, of Yale College. New Haven. Durrie & Peck.

One hundred and forty thousand copies of this work have been purchased by a discerning public since the issue of the first edition more than thirty years ago. Uncle Tom's Cabin has only just exceeded Day's Algebra in the extent of its circulation. This is *the* Algebra for use in colleges, as much as Webster's spelling-book is *the* spelling-book for common schools. It has been translated into Arabic and we know not many other strange languages by the missionaries of the American Board. The writer of this notice saw a class of Orientals reciting from it at Abeil on Mount Lebanon, almost two years ago; and it seemed strange that the science of algebra should go back into the Arabic from America, just as the Gospel goes back from these "utter-most parts of the earth" to its birth-place.

This new edition has been thoroughly revised and enlarged by the venerable author with the aid of Prof. Stanley, one of the most eminent mathematicians in the country.

THE ECLIPSE OF FAITH: OR, A VISIT TO A RELIGIOUS SCEPTIC. Boston: Crosby, Nichols, and Company. 1852.

This is really one of the most capital books of trenchant truth and satire we have ever met with. It almost rivals Pascal's Provincial Letters. The whole tribe of Infidels and Unbelievers, Atheists, Deists, Pantheists, Naturalists, Spiritualists, Rationalists, Straussoites, Hegelians, Schellingites, crude clairvoyant transcendentalists with Mr. Atkinson and Miss Martineau, the non-revelation, absolute religionists, and progress-men, with Theodore Parker, naturally and intuitionally inspired, Mr. Francis Newman and the Spiritual Faculty men, Father Newman and the Roman Catholics, Tractarians, Anti-Bible-Impossibility-Book Revelation-men, and universal sceptics, almost all forms, phases, personalities, that have arrayed themselves against the Word of God and its divinely revealed Christianity, are here flayed, cut up, and as it were fried in their own fat. What is the best of this annihilating process of logic and light, these gentlemen are adroitly made to serve as their own cooks, to make mince-meat of each other's erudities, and to hash up one another's unbelieving brains and skeptical fancies. A volume of close and pungent reasoning, and of quick sarcasm and ridicule, more truthful, cool, and confounding, has rarely been published. We wish it could have come forth in the heat of the Unitarian controversy in Massachusetts, when Prof. Norton was publishing his Statement of Reasons for not believing the doctrines of the Orthodox concerning Christ and the Gospels. It would seem that now in England the defenders of the faith once for all delivered to the saints, in which Professor Stuart and others in and around Boston had to engage for so many years; only the conflict has assumed new phases, as in Boston itself the progress-men and anti-revelationists have advanced many stages in their infidelity. The present volume requires and will repay a thoughtful perusal, though in some places you feel like one compelled to look on while men are at the hazard of their lives cleaning out or constructing a massive sewer, or cutting a road through dismal swamps filled with pestilential miasma, and infested with snakes and alligators. Sad is the condition of any man who sets out on such a journey, without a God-given and God-sustained faith of the heart. It might remind one of poor Costigan, the English traveler, crossing the Dead Sea in his open boat, and dying on the beach from thirst and exhaustion. How horrible is the condition of man brought up in such crude and monstrous excrescences of infidelity as are here stripped of their delusions, and disemboweled and analyzed before us. C.

THE WORLD OF WATERS, OR, A PEACEFUL PEOPLE AMONG THE UNNATIONED SEA. By Mrs. David Osborne. With Illustrations. New York: Carter & Brothers. 1852.

This is a truly interesting and instructive volume for children, and one in which children of a riper growth may find much to instruct and amuse them. The World of Waters is full of wonder and delight, and we are glad to see among the selections of narrative and descriptions of scenery and event in this volume, the account of the loss of the Royal George, so beautifully commemorated by the Poet Cowper. C.

THE GENUINENESS, AUTHENTICITY, AND INSPIRATION OF THE WORD OF GOD. By the Editor of Bagster's Comprehensive Bible. Carter & Brothers. 1853.

This is a small book, from a trustworthy source, containing an immense deal of excellent matter. The condensation of argument and fact is prodigious, and the examination and comparison of texts must have cost great labor. The volume presents a most valuable array of proof, in a short and convenient compass, of the genuineness, authenticity, and inspiration of the sacred Scriptures. C.

THE INDICATIONS OF THE CREATOR, OR THE NATURAL EVIDENCES OF EINAL CAUSE. By George Taylor. Second edition. New York: Charles Scribner. 1852.

We are glad to see a second edition of this valuable book. It is written in an interesting manner, with truly devout feelings, and presents an array of facts and results in Astronomical, Geological, Physiological and Geographical investigation, most impressively revealing the Omnipresence, Power and Wisdom of the great Creator. Mr. Taylor's studies have been pursued evidently with heartfelt interest, not dropped at the close of a university or college course, when just beginning to be prepared for the prosecution of them with great practical benefit, but continued in after years, and accurately and admirably directed to the most important purposes. The author tells us that the volume he has thus prepared has been written during the leisure hours of a professional life. Well and faithfully must he have spent his time to send forth such excellent fruits of the devout love and prayerful pursuit of science. We rejoice in the success of this volume, and most heartily commend the work to all our readers. C.

SHADES OF CHARACTER; OR, THE INFANT PILGRIM. By Anne Woodrooffe, Author of Michael Kemp, &c. Carter & Brothers. 1852.

An interesting book, with vigorous and discriminating delineations of character, and a religious object and moral maintained throughout. It abounds with instructive sentiments and lessons, and is a work from which parents as well as children may derive great pleasure and benefit. The examples of decision and consistency in religion are presented in forcible and happy contrast with the heartlessness and folly of fashionable worldliness. C.

ELEMENTS OF NATURAL PHILOSOPHY. By W. H. C. Bartlett, LL.D., Professor of Natural and Experimental Philosophy in the United States Military Academy at West Point. Part I. Mechanics. The second edition. New York: A. S. Barnes & Co. Cincinnati: H. W. Derby & Co.

This is the second edition of the first volume in Dr. Bartlett's valuable course of elementary text books for academies and colleges. It contains the groundwork of the whole course, which will include Astronomy, and it is as beautifully executed, with the exception of the paper, as the splendid work on Optics and Acoustics, recently noticed. The large margin for notes, and the clear, open type, with numerous diagrams, repeated to save the necessity of turning back, are in truth great facilities both for teachers and students, in these text-books. C.

A MANUAL OF THE PRINCIPLES AND PRACTICE OF ROAD-MAKING. By W. M. Gillespie, A.M., C.E. Professor of Civil Engineering in Union College. Fifth Edition, with Additions. New York: A. S. Barnes & Co. 1852.

In nearly every one of the editions of this work, improvements or additions have been made, and the wideness of its sale and use is sufficient proof both of the importance and necessity of such a work, and the excellence of this. It comprises the location, construction and improvement of all sorts of roads, common, Macadam, Paved, Plank, etc., and of Railroads; the latter demanding the highest professional skill of the civil engineer. It is a work of great practical utility. C.

For the Independent.

Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly as in a pavilion from the strife of tongues.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful *stillness* reigneth, evermore.

Far, far, beneath, the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce so e'er he flieth,
Disturbs the sabbath of that deeper sea.

So to the heart that knows thy love, oh Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Die in hushed stillness, at its peaceful door.

Far, far, away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so e'er he flieth,
Disturbs the soul that dwells, oh Lord, in thee.

Oh rest of rests! oh peace, serene, eternal!
Thou ever livest; and Thou changest never;
And in the *secret of Thy presence*, dwelleth
Fullness of joy—forever and forever.

H. E. B. S.

ANDOVER, Oct. 12.

The Preaching of a Minister of Christ.

His address should be simple, affectionate, and grave; his matter solid, his method clear, and expressions chaste and select; neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly that the most ignorant may understand; so seriously, that the most careless may feel; so rationally, that the most fastidious may have no room to cavil; and yet so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practice what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made; for all knowledge will be sterile, and all performances unprofitable, unless affection interpose to give vitality to one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications; and indeed it would be so if any one thing but Christianity were the subject. But the Word of God both furnishes a perfect model, and, when impressed by the Spirit of God, gives its devoted student a power which no natural talent, no secular study, no familiarity with the models of human eloquence, ever did or ever could confer. He that with a well-prepared heart, and rightly harmonized affections, studies in the divine writings of our Lord's discourses, will almost infallibly attain a ready, unlabored fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to inchain his hearers. And if he wish to enliven his discourse with irreproachable beauties, let him consult the sublime imagery, the pathetic tenderness of expression, the deep-toned energy of Job, and the varied excellences of the sweet Psalmist of Israel. Nor is it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of rhetoric; and that he who speaks that he doth know, and testifies that he hath seen in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.—*Bishop Jebb.*

Democracy of Science.

BY JOSIAH HOLBROOK.

A "CAT-AN-OUNCE" system of postage for all matter at all distances would give great progress to the "Democracy of Science," and an immense revenue to the Government. The Post-office is the people's Department of the Government; more directly, ultimately, and deeply than the great fly-varied interests of every citizen than all the other departments united, coming home to the intellectual, social, moral, business, and religious relations of every man, woman, and child in the community.

No other agency but the Post-office is in any measure adequate to the diffusion among all classes, in all places, of the light of science and of the soul. No service capable of being rendered to our citizens by this agency is so high or so pervading as this same diffusion light. It is the only agency fitted for the work. In the highest work within the power of the agency. There is a dignity, a majesty, a sublimity, a glory, in the thought of twenty thousand depositaries and agencies for receiving and distributing, among twenty or thirty millions of citizens, members of the same fraternity, light which illuminates the mind and lifts up the soul to the Source from which it emanated.

A system of postage as once simple, liberal, and enlightened, would be no less effective and powerful in multiplying and invigorating the wheels of business, than in the diffusion of knowledge. It would set in motion thousands and millions of new wheels never contemplated or dreamed of, while it would give greatly increased energy to the whole machinery of business. Transmitting *samples of goods* for determining a business transaction, added by the telegraph for executing it, would add to the economy, the despatch, and the energy of business operations, to an extent beyond the reach of calculation in simplicity, uniformity, certainty, and safety, no carrying agency for *small packages* can equal the National Post-office; affording conscious facilities for which all would cheerfully and gladly pay at higher rates than to Expresses or any other transporting agencies.

A cent an ounce is sixteen dollars a hundred pounds, $320 a ton. At that rate—forming an estimate on the ground that the mails on an average would average one hundred pounds each passage, three trips a week for the receipts to the Government would be more than thirty millions of dollars a year. Looking at the American Post-office as a business establishment, conducted upon the simple principles of business for carrying freight at one cent an ounce, and what intelligent business man can come to any other result in a calculation, but vast resources!

By railroad conveyance, freight is carried from New York to Cincinnati for one dollar, and one cent, a hundred pounds. Under the proposed plan, the Government would receive sixteen dollars a hundred from New York to Brooklyn, a passage of fifteen minutes; and from each of the twenty thousand post-offices to its nearest neighbor, be it ten miles or half a mile.

Debts for the Improvement of Land.

The merchant borrows capital on which to trade; the mechanic and the manufacturer find it for their interest to do the same: so in every department of human industry. Among the most enterprising and the most successful are those who husband their means so well as to make capital pay more than the legal rate of interest, and who, consequently, are induced to borrow.

Why should the farmer constitute an exception?

A merchant wishes to purchase flour; he has no money to spare from his business. Thinking the operation a safe one, he borrows enough to purchase five hundred barrels. At the end of three months he has disposed of his flour, refunded the money borrowed, and pocketed five hundred dollars, the net proceeds of his adventure. A farmer has ten acres which he intends to sow with wheat. It is capable of producing but ten bushels per acre. By an outlay of five dollars an acre, for phosphate of lime, ashes, guano, or such other mineral, vegetable, or animal manure as the soil may require, the yield may be increased to fifteen bushels, and for several succeeding years in the same ratio, giving a net gain as great as in the other case supposed. The cases differ only in this: in the latter, the return is not so speedy; while in the former, the success is more uncertain.

Thousands of acres are annually planted with Indian corn which produce no more than thirty bushels per acre. By an outlay of ten dollars an acre, the product might be increased to at least forty bushels, which, together with the increase of four years following, would refund the outlay, with at least twelve per cent. interest.

On most of our farms are peat swamps, yielding little else but snakes, frogs, lizards and mosquitoes. This land may be made valuable; but it requires labor. The owner says he cannot afford to reclaim it. Can he afford to be deprived of its use? It cost him something originally, or which cost he is paying interest. Then he is taxed for it and must keep it fenced. Yet it yields him nothing but reptiles, insects, and miasmata.

Allow that it will cost fifty dollars per acre to subdue and make it productive. It will then be good for two hundred dollars—a net profit of four hundred per cent. Can the merchant boast of more profitable investments?

Furthermore, the farmer has advantage over the merchant, in the certainty of his results. The former invests his capital, *hoping* a profitable return. His operations are all based upon the doctrine of chances. He is as likely to fail as to succeed, and even more so. Not so with the latter. He invests in stocks as sure to pay a dividend as that seed-time and harvest will continue.

Most farmers are ready at all times to purchase adjoining land, and run into debt for it, even when in possession of more than they can profitably manage. It is good, say they, for what it costs, and may be worth more; therefore it is a safe investment. The same reasoning with greater force to expenditures for the improvement of lands already possessed.

When the spirit of enlargement, now so rife among farmers, shall give place to a healthier and more rational spirit—a spirit of improvement—a new era in the history of American agriculture will commence.—*Hon. R. B. Hubbard.*

Funeral Hymn.

Farewell, brother! deep and lowly
Rest thee on thy bed of clay;
Kindred saints and angels holy
Bore thy heaven-ward soul away.

Sad we give thee to that number
Laid in yonder icy halls,
Far above thy peaceful slumber,
Many a shower of sorrow falls.

Hear our prayer, O God of glory,
Lowly breathed to sorrow's song;
Bleeding hearts lie bare before thee—
Come! in holy trust made strong.

Hark! a voice moves nearer, stronger,
From the shadowy land ye dread:—
Mortals! Mortals! seek no longer
Those that live, among the dead.

Farewell, brother! soon we meet thee
Where no cloud of sorrow rolls;
For glad tidings float—how sweetly!
From the glorious land of souls.

Death's cold gloom—it parts asunder!
Lo! the folding shades are gone—
Mourner, unwail—ponder! ponder!
God's broad day comes pouring on!

[*Ch. Repository.*

LAWS OF HEALTH.—Children should be taught to use the left hand as well as the right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear night-caps.

Children under seven years should not be confined over six or seven hours in the house, and that time should be broken by frequent recesses.

Children and young people must be made to hold their heads up and their shoulders back while sitting, standing or walking. The best beds for children are of hair, or in winter, of hair and cotton.

Young persons should walk at least two hours in the open air.

Young ladies should be prevented from bandaging the chest. We have known three cases of insanity terminating in death, which began in this practice.

Every person, great and small, should wash all over in cold water every morning.

The more clothing we wear, other things being equal, the less food we need.

From one to one pound and a half of solid food is sufficient for a person in the ordinary occupations of business. Persons in sedentary employments should drop one-third of their food, and they will escape dyspepsia.

Young people and others cannot study much by lamplight with impunity.

The best remedy for eyes weakened by night use, is a fine stream of cold water frequently applied to them.—*London Lancet.*

THE SCOTS WORTHIES,

CONTAINING a brief Historical Account of the most eminent Noblemen, Gentlemen, Ministers and others, who suffered for the cause of Reformation in Scotland, from the year 1638. By John Howie. With twelve engravings. 8vo. $1 25.

"In Scotland this is a favorite book, and particularly with the Scotch peasantry. It deserves to be universally received with favor in all parts of the world. Presbyterians especially should not remain ignorant of the toils and sufferings of the faithful in that land among whom the doctrines were fully established in the order and faith of Presbyterianism. Every family should be acquainted with the Scots Worthies."—*Rev. Dr. Baird.*

"In this age, when the press is covering our land with a flimsy and pernicious literature, there is great danger that the rising generation will too much neglect, if not entirely lose sight of those noble and solid productions of the British Muse which have been familiar to their predecessors—the poems of Milton and Young, of Thomson and Cowper. These are worthy not of a hasty perusal merely, but of frequent and profound study—especially by the young—for the varied information which they contain; for the lofty and refined sentiment; for the touches of genius which they display; and for the improvement of the mind and of the heart."

"Not only in the school room, in the family circle also—the productions of these distinguished authors, now explained and illustrated, are much needed. Every family library, and every district school library should contain a commentary upon Milton, and Young, and Thomson, adapted to the wants of the mass of readers. To these some of the principal poems of Cowper should be added; and the publishers hopes in the course of a few months to get out an annotated edition on the same plan as the above, and in the preparation of this the editor being now engaged."

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OR, BOSTON COLLECTION OF CONGREGATIONAL MUSIC. By LOWELL MASON.

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Not a tune is contained in the work but what is useful and which a choir may readily learn to sing; and which, without fear of embarrassment. New Music is put in an Appendix; and to the whole is added a selection of

Thirty-two Set Tunes, which by special permission of the publishers are enabled to present in this work. The introduction of the New Carmina Sacra into any church or congregation will at once prevent the continual recurring necessity for the purchase of new books, as this work contains sufficient that in its use, useful and valuable to last for years.

☞ Teachers and Choristers at a distance, by remitting to the publishers fifteen cents in stamps, can have copies forwarded to them by mail, post-paid, to any part of the country.

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185 1aif

PERTH AMBOY SEMINARY.

THE thirty-first semi-annual session of this institution will commence on Wednesday, Nov. 3.

It is the constant aim of the Principal to furnish, while imparting a thorough and practical knowledge of branches preparatory for college or business, to cultivate the heart and instill correct principles—so to present truth natural and artificial, that it will almost grow and fill up the great law of love to creature and Creator.

To forestall him who "finds mischief still for idle hands to do," by furnishing innocent and useful employment, a Reading Room, with library and periodicals, a Gymnasium, and a variety of amusements, both in doors and out, and a course of exercise, have been provided.

For that assurance which every parent must desire in referring to the character and habits of the pupils of a school in which he is about to place a son, the Principal points to the confidence to numerous patrons and others (of whom they have long known) in the school, and respectfully invites the inquiry of those who seek a good school and pleasant home for their sons to visit and be satisfied.

Terms, $75 per session of 21 weeks, for board and tuition, with use of books for English studies. Modern Languages and Music, extra.

A limited number of indigent, pious young men desirous of studying for the ministry, will, upon reasonable application, be received at half price.

Circulars, containing further particulars, with testimonials, references, and a catalogue of books, may be obtained of Clark, Austin & Smith, 4 Park Place, New York, N. Y., or to the Principal.

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STAMFORD ENGLISH AND CLASSICAL

BOARDING SCHOOL FOR BOYS.—JAMES BETTS, Principal and Proprietor.

THE Spring Term, which is of long standing, is located in the village of Stamford, thirty-six miles from New York, with which it has almost hourly communication by the N. Y. and New Haven R. R. Trains.

The Spring Term will commence on Monday, November 1st, and continue five months.

The Principal will call Oct. 4th, 5th, 6th, 29th, and 30th, in any persons in New York or Brooklyn, desiring an interview, who will leave their address at Messrs. NEWMAN & IVISON'S, 199 Broadway. For further information, see circulars at the same place, or address the Principal at Stamford. 200-4t

BLOOMFIELD CLASSICAL SCHOOL,

THE WINTER SESSION of the Bloomfield Classical School, Bloomfield, Essex county, N. J., will commence on the 2d of November.

We shall then be happy to receive into our family a few more Boys of correct morals.

☞ Circulars may be obtained of NEWMAN & IVISON, 199 Broadway. For further information, see circulars at the same place, or address the Principal at Stamford. 200-4t

THE PAVILION FAMILY SCHOOL!

HARTFORD, CONN.—Rev. I. BIRD, and JAMES BIRD, A.B., Principals.—will close its present session, Sept. 29th, and open on the 1st of November. In this school are taught all the common branches of education from the Spelling-Book to the Collegiate Classics, including Music, Drawing, and the Modern Languages. The location of the school is considered particularly eligible, having all the advantages of country for retirement, and of city for city privileges. Parents may rest assured that particular attention will be paid to the health and manners of their children, and to the cultivation of their moral and religious principles. Pupils between the ages of 8 and 14 are preferred. Circulars forwarded at request. 200-4t

REFERENCES.—Rev. Dr. Hawes, Hon. T. S. Williams, S. Tudor, Esq., Rev. Dr. Thos. Hooker, Rev. Dr. Beach, Rev. Dr. Bacon, Rev. Dr. Fitch, *New Haven*; Rev. W. A. Hallock, Rev. Dr. Tyler, Rev. Dr. Hawes, Rev. W. A. Hallock, Rev. Dr. Tyler, Rev. Dr. Hawes, Hon. T. S. Williams, S. Tudor, Esq., *Hartford*. Prof. H. Fowe, S. B. Morse, W. K. Strong, O. Bushnell, Esqrs., *New York*.

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FOR the speedy and permanent cure of all diseases arising from impure state of the blood or habit of the system. The value of this Medicine is now widely known, and every day in the field of its usefulness is extended. It is approved and recommended by Physicians, and admitted to be the most powerful and searching preparation from the root, that has ever been employed in the healing art. Its operation extends to the remotest parts of the system, and eradicates in removing diseased action, the elements of disease, and restores to sound health. In the absorbing and secreting organs it exerts a healthful influence, unassisted, the cure of any virulent disease, but requires the aid of a stimulant, alterative, or combination of these three classes of medicinal agents, to complete the cure. All these properties are combined in this preparation: hence the necessity of operating successively upon the system, as they must necessarily do when taken separately, they operate slowly. Its tonic property strengthens the digestive organs, and promotes the appetite. Its alterative tendency carries off the accumulations of morbid matter, and its solvent influence neutralizes the virus, by which the disease is fostered. Its uniform success in curing and relieving the various diseases for which it is recommended, is established by a multitude of attested facts.

SCROFULOUS AFFECTION.

MESSRS. SANDS—Gentlemen.—My wife suffered with a disease and burning in her chest for many years, and my daughter was afflicted from her birth with a humor in her eyes. She consulted various physicians, and tried numerous remedies. Dr. Davis, of the Sixth ward, finally recommended your Sarsaparilla. Upon the recommendation my wife and daughter did purchase and use it, and it became smooth and soft. My wife's sufferings are almost gone, and in a short time longer, it is my belief, will produce a perfect cure.

Pastor of the Baptist Church at the English Neighborhood.
Prepared and sold, wholesale and retail, by
A. & D. SANDS, Druggists and Chemists,
100 Fulton-street, corner of William, New York.
Sold also by Druggists generally throughout the United States and Canada. 200-6t

AYER'S CHERRY PECTORAL,

For the cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma and Consumption.

"And by the river, upon the bank thereof, shall grow all trees for meat, whose leaf shall not wither, neither shall the fruit thereof be consumed: it shall be for meat and the fruit thereof for medicine."—*Ezekiel xlvii. 12.*

☞ Ayer's CHERRY PECTORAL was hope for the sick recorded long ago, and every day's experience has proved to the assurance that these promises shall not fail.

As medical science discovers and designates the remedies which nature has given, one by one, the diseases that afflict our race yield to the control of art. Of all the maladies we suffer from, none has carried more victims to an untimely grave than Consumption of the Lungs. The unbiassed verdict we give some evidence that their terrors may be removed by CHERRY PECTORAL. Complaints, in all Space will not permit us to publish here any proportion of the cures it has effected, but the Agents below named, will furnish our Circular, free, wherever are full particulars and indisputable evidence.

Sufferers—read and judge for yourselves.

For Influenza and Whooping Cough.

NASHVILLE, Tenn., June 26, 1851.

Sir:—I have repeatedly used your CHERRY PECTORAL for Whooping Cough and Influenza, and have no hesitation in pronouncing it a complete remedy. Four of my children in succession were afflicted with these diseases, and the use of the Pectoral has always relieved almost instant relief.

JAMES GLOVER.

We attest the truth of the above statement.
M. M'GINTY, Editor of the *Nashville Whig.*
J. M. ZIMMERMAN, Druggist.

For a Consumptive Cough.

PITTSBURGH, Pa., Feb. 28, 1851.

Dear Sir:—For three years I have been afflicted with a cough so distressing that I frequently thought the time of my dissolution was drawing near. I was obliged to sit up all night in my chair, and could get relief from no remedies which I had ever used. CHERRY PECTORAL, which I had tried in former years, was recommended to me. I am with gratitude, yours, &c.

JAMES M'CANDLESS.

This is one of the numerous cures of CHERRY PECTORAL which have been communicated to CHERRY PECTORAL.

ALBANY, N. Y., April 17, 1848.

Dr. AYER, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form, so that I have been obliged to sit up in my chair for a large part of my nights in order to breathe on any tolerable terms. At one time, being unable to lie down at all, I had tried a great many remedies, using for the purpose, until my physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse; but in less than a week and a half, or two weeks, the disease is entirely removed, so that I sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARANT,
Commission and Forwarding Merchant.

From the President of Amherst College, Edward Hitchcock, M.D., LL.D., &c.

J. C. AYER—Sir:—I have used your CHERRY PECTORAL in my case of deep seated bronchitis with decided success, and for the relief of laryngitis and hoarseness, I deem it worthy of its superior character, can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK.

Amherst, Sept. 12, 1849.

Among the other distinguished authorities who have lent their names to recommend this preparation as the best known to the afflicted of the lungs, are:

PRESIDENT FERRIN, Vermont Medical College.
PROF. SILLIMAN, Yale College.
PROF. DARTMOUTH, Dartmouth Medical College.
PROF. CLEAVELAND, Bowdoin Medical College.
PROF. BUFORD, Ohio Medical College.
PROF. HOLMES, Medical Science.
Canadian Journal of Medical Science.
Boston Medical and Surgical Journal.
Charleston Medical Journal and Review.
New Jersey Medical Reporter.
Western Lancet.
HON. GEO. P. MARSH, Ambassador to Turkey.
HON. GEO. P. CLAY, U. S. Senator.
HON. THOMAS CORWIN, Ambassador to Mexico.
HON. THOMAS BUTLER KING, Ex-Member of Congress.
RT. REV. ED. FENWICK, Lead Bishop of Toronto.
RT. REV. DOCT. LINEHAN, Bishop of Toronto.
Also, many eminent clergymen of Cincinnati, Ohio.
Not only in the more dangerous of pulmonary diseases in the Lungs is it also as a family medicine for preventing disease of the Lungs, is eminently useful in the world.

Sold in this city by A. B. & D. SANDS, Fulton and Willoughby-streets, and C. H. RING, 192 Broadway; Mrs. HAYS, Brooklyn. Also by Druggists generally throughout the country. 196-12t

NEW FALL AND WINTER

DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 BROADWAY, corner of *Leonard-street, New York*, have received their new Fall importations, and are daily

Purchasing at Auction

every variety of choice and desirable Fall and Winter

Fancy and Staple Dry Goods!

and are prepared to offer their customers a very extensive and rich variety of—

PLAIN, CHANGEABLE AND FIGURED SILKS!
Cashmeres, Merinoes, Alpacas, Lustres, striped, plaid, brocade, and every kind, in fact, of French and India Silks, including a large assortment of the celebrated—

BISCHOF'S BLACK SILKS,

the handsomest, best, and most durable manufactured.

SHAWLS, LONG AND SQUARE,
Merino, Wool Woollen, Plaid, Rob Roy, and figured Cashmere, plain and figured Cashmere.
All of which they can sell at the very lowest rates.

CELEBRATED BAY STATE SHAWLS!
FRENCH MERINOES AND CASHMERES!
A large assortment of every desirable color.
FRENCH MOUSSELINE DE LAINES!
and winter Cashmeres, of the most desirable patterns.

PLAID GOODS OF EVERY KIND!
A choice and elegant assortment, and in fact—
EVERY KIND OF LADIES' DRESS GOODS!
suitable for the Fall and Winter season, and a splendid assortment of goods of various kinds.
SUITABLE FOR CHILDREN'S WEAR.
HOUSEWIFE, OR FAMILY GOODS!
As plain Linen and Cotton Goods of every kind.
TABLE DAMASKS, NAPKINS, TOWELS.
WOOLEN BLANKETS, QUILTS,
FLANNELS, CANTON FLANNELS, DIAPERS,
TOWELINGS.
LACE AND MUSLIN DRAPERIES.
JUVAN'S CELEBRATED KID GLOVES!
The best and most reliable brought to this market, at 6s. per pair.
RIBBONS—A PLENDID ASSORTMENT!
which Ladies and Milliners will find worthy their attention.
Including black Bombazines, Alpacas, Canton Cloths, black Canton Crapes, Challies, Barages, Lustres plain and figured.
LADY'S DRESS TRIMMINGS in fact requisite for a
LADY'S AND MORNING WARDROBE!
WIDE VELVETS, FRENCH CLOTHS, and every kind of goods for Ladies' Dresses.
GENTLEMEN'S FURNISHINGS
of every kind, as Fur, Silk, Merino and Cotton Undershirts and Drawers, Scarfs, Cravats, Gloves, Handkerchiefs, &c., full 50 per cent. less than at the Gentlemen's Furnishing Stores.

☞ TERMS CASH! CASH ON DELIVERY! ☜

Merchants from abroad will be able to select many articles from our stock, which will enable them to "sort up" their stocks to advantage. 200 w13t

NEW YORK LINEN HALL,

539 *Broadway.*

WE beg to inform the Ladies of New York that our FALL IMPORTATIONS are completed, and can easily assert, so large and varied a stock of

LINEN GOODS

has never been before collected for their approval or selection. Our principle is to sell only LINENS of the best and purest make, all of which we warrant

ITS MANUFACTURE as perfectly understood, and import all our stock direct, and thus are enabled to offer a perfect article at a fair price.

☞ Our stock consists of—

BED SHEETINGS, in all their widths and qualities.
PILLOW LINEN.
TABLE DAMASKS, in cloths and pieces.
NAPKINS, DOYLIES, TOWELINGS.
SHIRTING LINENS.
BOSOM SHADE LINEN.
STAIR COVERING, CRASH, &c.
FRENCH STITCHED AND WOVEN SHIRT FRONTS, printed and embroidered.
Also, Ladies' and Gentlemen's plain, printed border, and embroidered CAMBRIC HANDKERCHIEFS.

JOHN DAVIS & CO.

201 w4t

DR. MARSHALL'S CATARRH AND

HEADACHE SNUFF.—An efficacious remedy for Catarrh, Headache, partial Deafness, Sore Eyes, and all diseases of the head—superior to anything else in the market for these maladies. Follow by wholesale Druggists in the cities, and retailed through the whole country. 200-12t

CLASSICAL AND ENGLISH

BOARDING SCHOOL, STAMFORD, CONN.—R. M. RICH, A.M., PRINCIPAL.—This institution is located in the village of Stamford, thirty-six miles from New York, with which it has almost hourly communication by the N. Y. and New Haven R. R.

The next semi-annual session will commence on Monday, November 1st, and continue five months.

The Principal will call Oct. 4th, 5th, 6th, 29th, and 30th, at the last Fair of the American Institute they would state that which they have received Premiums from the Institute.

Patent Soda Bedstead, which received the premium at the late Fair of the American Institute, and is universally acknowledged to be the best in use.

The trade and public generally are respectfully invited to examine this new, convenient and beautiful SOFA, which is Bedstead, also Spring and Hair Mattress attached. It is simple in its construction, not liable to get out of repair, and taking the place of every other article of the kind in use.

Persons desirous of getting a good Sofa Bedstead, are invited to call and examine this before they purchase, as they may only be seen to be appreciated.

The Subscriber will continue to manufacture every description of furniture at the old stand, 376 Grand-street, where he will be pleased to see his friends and the public generally, and hopes by strict attention to business, and a desire to please, to receive a liberal share of public patronage.

Please remember the number, 376 Grand-street. 199-w13t

FALL STYLE OF HATS AND CAPS.

PAFFERTY & LEASK take pleasure in introducing to the notice of the public, their Fall Style of HATS, believing that they are unsurpassed in beauty, richness and durability, commencing, a few years ago, without any capital but their own unaided efforts, they have risen to an eminence in their profession which few of their competitors can boast of. From one of the most lowly stores that the city of they have now one of the most lofty stores in the city, viz., No. 128 Fulton-street, corner of Nassau-street, where they have just received a large and well selected stock of Hats, which they are now offering at the lowest prices, and to which they would call the attention of purchasers, as they are determined to sell at such prices as will insure them a liberal share of public patronage.

PAFFERTY & LEASK, 128 Fulton-street,
Between Nassau and William-streets.
192-1y

GOOD BOOTS AND SHOES.

THERE IS NO PLACE IN NEW YORK WHERE SUCH A SPLENDID assortment of GENTS', LADIES', MISSES' and CHILDREN'S BOOTS, GAITERS and SHOES can be found as at

M. FULTON-STREET

Is offered under the immediate well-known establishment are the result of the personal supervision of the proprietor, who has spared no time, attention or expense in the selection of materials and workmanship of the stock now offered for sale, and admitted to be the warranted to give satisfaction to buyers.

GOOD GOODS SOLD, on any consideration.

The quality and price of every article fairly stated, and NO CUSTOMER WORRIED INTO PURCHASING.

Those who desire to make selections from the stock, are invited to call at the store, and have kept expressly for each customer, their measures can have their boots sent to any part of the country.

TERMS CASH, one price and no variation.

JOHN L. WATKINS,
114 Fulton-street,
Between Nassau and William-streets.
192-1y

ÆOLIAN PIANO-FORTES.

HALLET, DAVIS & CO., of Boston, the well-known manufacturers of PIANO FORTES, with and without Colman's Æolian Attachment, in order the better to accommodate the trade of New York and vicinity, have made arrangements with Messrs. GOULD & BERRY, 367 BROADWAY, to keep a large and full supply of their Pianos, with and without the Æolian and Curve Scale, and need no commendation from us, as the above well-known and deservedly popular firm have long been favorably received by the first gentlemen of the profession, together with the best makers in the country. Every instrument the same as at their manufactory in Boston. Prices at the factory. Warerooms removed from 122 Grand-street to 481 Broadway.

SECOND-HAND PIANOS for sale. Pianos to Let. GOULD & BERRY are extensive purchasers and sellers to dealers, wholesale and retail, of Second-hand Pianos. Dealers in Pianos or Music supplied on liberal terms.

CHEAP BOOK-BINDING

ESTABLISHMENT, 142 FULTON-STREET (*Granite Building*), NEW YORK.—The subscriber would respectfully inform the public generally, that he is prepared to Bind Books of every description at the very lowest prices for Cash or approved paper.

Old Books in Cloth, or other bindings, done with neatness and despatch at appropriate prices.

Public and private Libraries bound to Pattern.

Pamphlets and Periodicals done at as low prices as at any other establishment in the city.

197-13t E. McW.

SPLENDID FURNITURE.

MANUFACTORY and Importer of the most fashionable Furniture, in suits of—

ROSEWOOD, MAHOGANY, BLACK WALNUT, &c.

☞ Warranted to stand any Furnace Heat.

NO. 476 BROADWAY.

HEAR BROOME-STREET.

EMBROIDERIES, LACES, &C.

LADIES are respectfully informed that D. EDWARDS, 625 BROADWAY, has on hand and is daily in receipt of the newest and choicest styles of the above named goods. Those who are in the habit of patronizing this establishment can rely as to the reasonableness of the prices, and the politeness and courtesy of the attendants in the store.

The following comprises a few of the leading articles:
MUSLIN, EDGINGS, AND INSERTINGS,
CHEMISETTES AND COLLARS AND SLEEVES,
HAN